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YĀSKA'S NIRUKTA
AND
THE SCIENCE OF ETYMOLOGY

An Historical and Critical Survey

namo Yāskāya



YĀSKA'S NIRUKTA
AND
THE SCIENCE OF ETYMOLOGY

An Historical and Critical Survey

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P R E F A C E

In the present monograph an attempt has been made to study the origin and development of the *Nirukta* or the Science of Etymology, of which Yāska's treatise remains the sole extant representative, from a critical and historical viewpoint. Oriental scholars have studied Yāska's work with much critical acumen and there are numerous papers written by eminent scholars dealing with the various aspects of that work—viz. historical, philological, textual and so on. Professor Sköld's treatise entitled "*The Nirukta : Its place in Old Indian Literature*" is mainly devoted to the discussion of the etymologies recorded in the *Nirukta* and as to how far those can be traced to the *Brāhmaṇa*-texts. Yet no attempt has been made, so far, to give a complete and unified picture of the pre-Yāska stage of the etymological science and an account of the eminent Etymologists (*Nairuktas*) who were the first originators of that branch of study, though stray articles have appeared at intervals. Here is presented a sustained historical study pooling all possible and available data bearing on the contributions of Yāska's predecessors. Incidentally the problem of authorship of the *Nighaṇṭu* has been dealt with. It has also been endeavoured to show that the first germs of the etymological science are contained in the *Brāhmaṇa* works themselves—a fact which is admitted by Yāska himself by his frequent quotations of *Brāhmaṇa* passages in support of his etymologizings. The character of the lost and anonymous work called the *Niruktavārttika* has also been discussed threadbare by utilizing all the

available data. In the last section a comparison has been made among the three principal schools of Vedic exegesis—viz. the *Aitihāsika*, the *Ādhyātmika* and the *Nairukta*, showing how the adoption of any of these views would entail a corresponding difference in the interpretation of Vedic *mantras*. Some portions of the present monograph were published as separate articles in different oriental journals. It was awarded the Griffith Memorial Prize in Letters for 1947 of the Calcutta University.

Calcutta.

December 24, 1958.

Author.

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I. YĀSKA'S NIRUKTA

Of the six ancillary sciences the *Nirukta* or the Science of Etymology, as it is commonly designated, is very important, and, as Yāska states, it is almost a hopeless task to make out the sense of Vedic *mantras* without a thorough acquaintance with the *Nirukta* and its methods.¹ It supplements the grammatical science which goes only a half way towards the proper understanding of the Vedas². Of this important branch of literature, however, all other works have been lost save this work of Yāska, which seems to have been the product of a later period of development of that science. It is apparent after a perusal of Yāska's work that the author has utilised the labours and findings of his famous predecessors. Yāska frequently mentions the names of older authors and quotes their views either in his support or to show their divergence. We would later on cite the names of the authors and schools occurring in Yāska's work.

It is generally held that Yāska preceded Pāṇini, the great grammarian, on the strength of the sūtra *Yaskādibhyo gotre* (II. 4. 63) occurring in the latter's *Aṣṭādhyāyī*, in which the formation of the patronymic *Yāska* is taught. But this

sūtra alone cannot prove the anteriority of Yāska, for it cannot be held with certitude that Pāṇini had in view the author of our *Nirukta* in framing his aphorism, and there might have been other Yāskas. The conclusion based on the evidence of the above *sūtra* can at most be tentative in nature³. Prof. Goldstücker in his *Panini and his Place in Sanskrit Literature* observes, "such, I hold, is afforded by the fact that Pāṇini knows the name of Yāska, for he teaches the formation of this word and heads a gaṇa with it. And as we know at present of but one real Yāska in the *whole ancient literature*, a doubt as to the identity of the author of the *Nirukta* and the family chief adduced by Pāṇini, would have first to be supported with plausible arguments before it could be assented to."⁴ At the end of the fourteenth chapter of the *Nirukta* there is a salutation to Yāska,⁵ which goes to prove that the author of the *Nirukta* is not the only Yāska. He had ancestors of the same name. But such a conclusion, though plausible at the first sight, cannot be stressed too much in view of the fact that modern researches have proved the spurious character of the last Book of the *Nirukta*, which has not been commented upon by Durgācārya, whose gloss breaks off with Chapter XIII.

There are however some points to be noted

with regard to the chronological relation between Yāska and Pāṇini though it is apparent on the face of it that the science of grammar and linguistics had made great strides during the period between these two great teachers. There can be very little room for doubt that Yāska preceded Pāṇini from the consideration of philological and linguistic grounds. But it may not be absolutely useless to discuss some points which appear to have some bearing on their exact relation.⁶

Of the five important rules⁷ which occur in Pāṇini's *Aṣṭādhyāyī* and which form as it were the 'keystone' of his Grammar, as Professor Goldstücker remarks, the first is *tadaśiṣyaṃ samjñā-pramāṇatvāt* (I. 5. 53), which we should consider carefully. After having taught the formation of such words as *varaṇāḥ*, *pañcālāḥ*, *kuravaḥ* etc. when they refer to "the countries inhabited by varaṇas, pancālas, and kurus etc.", by the rule *lupi yuktavad vyaktivacane* (I. 2. 51), Pāṇini says in the rules above quoted that "Or rather, the rule I. 2. 51 need not be taught for the formation of such words as *varaṇāḥ* etc., as these are conventional names or *samjñās* and they are bound to take such and such genders and numbers according to usage".⁸

Patañjali the author of the *Māhābhāṣya* has commented on this *sūtra* which we cite in our

notes for reference.⁹ Prof. Goldstücker in his work already cited draws certain important inferences from Patañjali's comments on this *sūtra*, which are of far-reaching importance. They are :

“(1) That its Grammar does not treat of those *saṃjñās* or conventional names which are known and settled otherwise.

“(2) That this term *saṃjñā* must be understood in our rule to concern only such conventional names as have an etymology.

“(3) That such terms as *ṭi*, *ghu*, and *bha* were known and settled before Pāṇini's Grammar but that, nevertheless, they were defined by Pāṇini because they are not etymological terms.”

“Having thus obtained”, proceeds Prof. Goldstücker, “through the comment of Patañjali on the *sūtra* in question, a means by which to judge of the originality of Pāṇini's terms, we must feel induced to test its accuracy before we base our inferences on it; and the opportunity of doing so is afforded not merely by the technical symbols which Patañjali himself names,—we easily ascertain that Pāṇini has given a definition of them,—but also by another of these important five *sūtras*. The *sūtra*(1. 2. 56) says : Nor shall I teach the purport of the principal part of a compound (*pradhāna*), or that of an

affix (*pratyaya*), because they too have been settled by others (i.e. people know already from other authorities, that in a compound the sense of the word gravitates towards its principal part, and in a derivative word towards the affix)."

If this interpretation of Patañjali's comments be correct we are able to view the relation between Yāska and Pāṇini in quite a new light. Now, Yāska has used the term *upadhā* in his work in just the same sense in which Pāṇini uses it. The term *upadhā* occurs *thrice* in the *Nirukta*. The occurrences are being cited below :

- i. athāpyupadhālopo bhavati-jagmatur
jagmur iti (II.1)
- ii. athāpyupadhāvikāro bhavati-rājā
daṇḍīti (II.1)
- iii. ādinā'bhyāsenā upahitena upadhām
ādatte (IV. 12)

Similarly, the term *abhyāsa* also has been used by Yāska in the sense in which Pāṇini uses it. It occurs in Nir. II. 2, 3 ; V.12 ; X.42. The term *abhyasta*, a derivative of *abhyāsa*, is also met with in the *Nirukta* in II.12 ; III.10 ; IV.23, 25 ; and VI.3. The term *guṇa* is also found in *Nirukta* X.17 denoting the "strong grade" (*e, o*) of the vowels *i, u*, which is the sense Pāṇini attaches to it. Thus, if Prof. Goldstücker's deductions be accepted, these

evidences form to make a strong presumption in favour of the view that Yāska might have come after Pāṇini. For, the terms *upadhā*, *abhyāsa*, etc. are all derivatives, and if Yāska be held to be anterior to Pāṇini, it becomes difficult to explain why the latter should frame special rules for teaching their senses inasmuch as they had already been known from other sources. Though it is apparent on linguistic ground, as has already been remarked, that Yāska belongs to a much earlier period than Pāṇini, still the issue raised here demands special investigation before Yāska's priority can be fully taken for granted.

Notes

1. *athāpīdam antareṇa mantreṣu arthasampratyayo na vidyate—Nir.i.15.*
2. *tadidam vidyāsthānam vyākaraṇasya kārtsnyam svārthasādhakam ca—loc. cit.*
3. It should be noted that in the *Śatapatha Brāhmaṇa* of the White Yajurveda Mādhyandina recension, the name of Yāska is met with several times. Vide *Śat.Br.* xiv. 5.5.21, 7.3.27 (Weber's Edition).
4. *Op. cit.* p.170. Ed. Panini Office, Allahabad, 1914.
5. *namo Yāskāya—ibid.*
6. The grammatical terms used by Yāska in his *Nirukta* are more or less *descriptive* whereas those used by

Pāṇini are in the majority of cases *technical* (*yādṛcchika*). Note for example—*kārīta*, *carkarīta*, *cikīrṣita*, *nāmakaraṇa*, *niṣṭtisthāna*, *dviprakṛtisthāna* etc., which are extremely simple and self-explanatory. Moreover, Yāska never uses such self-improvised symbols as *ṭi*, *ghu*, *bha*, etc. which are found in abundance in Pāṇini's *Aṣṭādhyāyī*. These are certainly evidences pointing to Yāska's priority. As Dr. Belvalkar remarks : "Unfortunately the time of Yāska is by no means yet certain. It depends for the most part on the date that is to be assigned to Pāṇini, between whom and this great writer at least a century, if not more, must be supposed to have elapsed in order to account for all the advances in the matter and wording of the rules of grammar that are to be met with in the *Aṣṭādhyāyī*."—*Systems of Sanskrit Grammar*, pp. 6-7. Vide *contra* : "The theory of Yāska's priority to Pāṇini is accepted on a very superficial evidence, or rather without reasoning."—Hannes Sköld : *Papers on Pāṇini*, p. 34.

7. *tadaśiṣyaṃ saṃjñāpramāṇatvāt ; lub-yogāprakhyānāt ; yogāpramāṇe ca tadabhāve'darśanaṃ syāt ; pradhānapratyayārthavacanam arthasyānyapramāṇatvāt ; and kālopasarjane ca tulyam*—P.I. 2. 53-57.
8. Compare : *taditi prakṛtaṃ yuktavadbhāvalakṣaṇaṃ nirdiśyate / tad aśiṣyam- na vaktavyam / kasmāt ? saṃjñāpramāṇatvāt- saṃjñāśabdā hi nānālīṅga-saṃkhyāḥ pramāṇam / pañcālā varaṇā iti ca naite yogaśabdāḥ / kiṃtarhi ? janapadādīnāṃ saṃjñā etāḥ / tatra līṅgaṃ vacanaṃ ca svabhāvasiddham eva, na yatnapratipādyam / yathā— āpo, dārāḥ, gṛhāḥ, sikatāḥ, varṣāḥ iti—Kāśikā.*

9. Pāṇini 1. 2. 53 : tad aśiṣyaṃ saṃjañāpramāṇatvāt—
 kiṃ yā etāḥ kṛtrimāṣṭi-ghu-bhādayaḥ saṃjñāḥ
 tatprāmāṇyād aśiṣyam / netyāha / saṃjñānam saṃ-
 jñā / —*Mbh.* Further : kiṃ yā etāḥ iti / pratyā-
 sattinyāyāśrayeṇa praśnaḥ / netyāheti / pratyāsatteḥ
 sāmartyaṃ balavat / nahi ṭi-ghu-bhādi-saṃjñānām
 pramāṇatvaṃ yuktavadbhāvaśāstrasyāśiṣyatve hetur
 upapadyate / sambandhābhāvāt / avagamaḥ sam-
 pratyaya ityarthah /

II. YĀSKA AND ŚĀKALYA

It is very interesting to investigate how far Yāska follows Śākalya—the author of the *Pada*-text of the Ṛgveda, regarding the interpretation of Vedic verses. That Śākalya preceded the author of the *Nirukta* and that the latter was quite aware of Śākalya's text are plain, since Yāska mentions Śākalya by name in *Nir.* VI. 28. The text runs thus :

“‘*vane na vāyo nyadhāyi cākan*’ (*RV.* X. 29. 1 ; *AV.* XX. 76. 1) | *vana iva | vayo veḥ putraḥ | cāyanniti vā | kāmāyamāna iti vā | veti ca ya iti ca cakāra Śākalyaḥ | udāttam tvevam ākhyātam abhaviṣyat | asusamāptaś cārthaḥ*.”

Here Yāska criticises Śākalya for wrongly splitting up the single word *vāyo* into *vā* and *yaḥ*, for then the verb would be accented, though it is actually enclitic, being in a subordinate clause. What is more, the sense of the passage would then be incomplete. Śaunaka—the author of the *Bṛhaddevatā*, alludes to the interpretation of Yāska and seems to suggest that the author of the *Nirukta* had an erroneous conception regarding the accent of the verb *adhāyi*¹, thus defending Śākalya against Yāska's attack. Professor Macdonell has been at a loss to make out from what standpoint Śaunaka was

criticising Yāska. As he states : 'If our author is criticizing Yāska, it does not appear what he means here by a misunderstanding of the accent.'² But Skandasvāmin, whose gloss on the *Nirukta* has been edited by Professor L. Sarup, appears to defend Śākalya. According to him in the verse quoted above, viz. *RV. X. 2. 9. 1*, the word *cākan* is a verb and not an inflexional form in the nominative, which as it is construed with the subject *yah* becomes unaccented, being in the principal clause. Thus there is nothing wrong even if we accept Śākalya's view and split up *vāyah* into *vā* and *yah*. Śaunaka, in the verse referred to, might have the same interpretation in view and thus it becomes quite evident why he should be criticizing Yāska, who completely misunderstood Śākalya.³ Professor Sköld in his treatise, however, interprets the text of the *Bṛhaddevatā* in quite a different way, which is not at all convincing. He remarks : 'BD accuses Yāska of misunderstanding the accent. Professor Macdonell *l. c.*, p. 63, seems not to have caught the point of the criticism, which probably is, that, if *vāyo* (*vāyas*) were one word, meaning "bird", it would not have been stressed in that way, as the similar word for "bird" *vayas*, is differently accentuated.'⁴

In the *Bṛhaddevatā* Śaunaka refers to another

mistake on the part of the author of the *Nirukta* in the splitting up of the *Samhitā* text.⁵ Here Yāska is accused of dividing the word *pūruṣādaḥ* (*RV.* X. 27. 22) as *pūruṣān adanāya* (i. e. *puruṣa|adaḥ*). But Śākalya in his *Padapāṭha* has done the same thing and it is difficult to guess why Śaunaka would be attacking Yāska. Neither Durga nor Skandaswāmin has referred to the view of the author of the *Bṛhaddevatā*. Thus Professor Macdonell observes : 'Yāska in *Nirukta* II. 6 explains *pūruṣādaḥ* as *pūruṣān adanāya*, "in order to devour men", but there is nothing in this to justify the criticism that he took *pūruṣādaḥ* as two words'.⁶

Yāska, in his explanation of the *Rk* verse I. 195. 18—'*aruṇo māsaḥ kṛt vṛkaḥ*'—also, goes against the *Padapāṭha*. Yāska explains *māsaḥ kṛt* as *māsānām kartā* thus treating it as a compound of the two words *māsa-kṛt*, while Śākalya shows them as two separate and uncompounded words *mā* and *saḥ kṛt*.⁷ Skandaswāmin in his commentary on *Nirukta* V. 21 observes that Yāska here followed some other authority in whose opinion the word *māsaḥ kṛt* is a compound and not Śākalya who views them as two distinct terms.⁸ Who this authority was it is not possible to find out. There might have been some other authors of *Pada* Texts besides Śākalya whose *Padapāṭha* alone is now extant. Professor Bhagavaddatta

in his *History of Vedic Literature* quotes a verse from the *Brahmāṇḍa-Purāṇa* 1. 2. 34 in which Rathītara (Śākapūṇi) and Bharadvāja Vāškali are mentioned as redactors of different recensions of the Ṛgveda besides Śākalya.⁹ Thus Yāska might have been following any of these recensions.

Skandaswāmin in his commentary on the *Nirukta*, makes some observations in a few more cases where Yāska and Śākalya either differ or agree. We might refer to these instances in order to bring into clear light the dependence of Yāska on Śākalya's *Pada*-text.

I. In deriving *āditya* in *Nirukta* 11. 13 Yāska proposes several alternative explanations. The text runs as : 'ādityaḥ kasmāt ? ādatte rasān, ādatte bhāsam jyotiṣām | ādīpto bhāsā iti vā | aditeḥ putra iti vā |'. Thus according to the first three etymologies the word should be treated as a compound of the preposition *ā-* with *ditya* derived either from $\sqrt{dā}$ or from $\sqrt{dīp}$, and as such should be shown in the *Padapāṭha* divided by an *avagraha*. But if the last etymology be accepted, there need be no *avagraha* at all. Skandaswāmin remarks that Yāska here follows Śākalya and Ātreya on the one hand and Gārgya on the other—all authors of *Pada* Texts, the first two teachers regarding the word as uncompounded and the last, viz. Gārgya dividing it

by an *avagraha*, thus indicating his acceptance of any one of the first three etymologies as proposed in the *Nirukta*.¹⁰

II. In explaining the Nighaṇṭu word *mehanā* (*Ngh.* IV. 1. 4) which occurs in *RV.* V. 39. 1 : '*yad indra citra mehanāsti tvādātām adrivah*', Yāska refers to the two conflicting views of Śākalya and Gārgya, the authors of the Pada Texts of the *Ṛk-Saṃhitā* and the *Sāma-Saṃhitā* respectively. According to the former *mehanā* is a single indivisible word meaning *maṃhanīyam*, while in Gārgya's opinion there is no such word, but as a result of the euphonic combination of the three words *ma-iha-na* we get *mehana*.¹¹ Thus we find that Yāska refers to both the views as equally authoritative. A comparison of the different *Padapāṭhas* with Yāska's exegesis would yield a good idea as to how far Yāska's interpretations were conditioned by the varying methods of division of the *Saṃhitā* followed by the authors of the Pada Texts.¹²

III. Another instance where Yāska seems to go against Śākalya is to be found in *Nirukta* IV. 25. Yāska here deals with the accent of the two words *asyāḥ* and *asya*. When they are used to stand for some principal word in the sentence, they retain their usual accent, but if they are used in a subordinate sense or anaphorically, they become enclitic. To illustrate the

use of *asyāḥ* where it is usually accented, Yāska quotes *RV. I. 138. 4*: *asyā ū su na upa sātaye bhuvo' helamāno rarivā ajāśva*, and explains it as *asyai naḥ sātaye upabhava*, thus suggesting that the correct Padapāṭha would be *asyai/u* and not *asyāḥ/u* as Śākalya has it. But Skandasvāmin in his commentary remarks that this is not a proper procedure as this would be violating the Pada Text which expressly reads *asyāḥ* in the genitive singular. So the proper reading of the *Nirukta* would be *asyāḥ naḥ sātaye*, the reading *asyai naḥ sātaye* being spurious and unjustifiable.¹³

IV. Yāska in *Nir. V. 15* explains *āritah* (*Ngh.*) as *pratyṛtah*. Durga observes that in the word *āritah*, *ā* is the preposition used in the sense of *prati* and so Yāska explains it by *pratyṛtah* (*prati-ṛtah*).¹⁴ But contrary to this Śākalya shows no *avagraha* between *ā* and *ritah* which ought to have been infixed had Yāska's explanation been endorsed by Śākalya too. But we are to note that Skandasvāmin here offers a different interpretation. In his opinion, *āritah* according to Yāska is the past participle derived from the frequentative stem of the root *√ṛ* 'to go'. That Yāska explains it by *pratyṛtah* should not lead us to think that in *āritah* *ā* is the preposition used in lieu of *prati*, as some have been led to think. Thus, Skandasvāmin

sees no divergence in the views of Yāska and Śākalya.¹⁵

V. In *Nirukta* XI. 16 Yāska quotes *RV. V. 57. 1*, the last foot of which reads *tr̥ṣṇaje na diva utsā udanyave*. Yāska explains it as : *tr̥ṣṇaja iva diva utsā udanyave iti | tr̥ṣṇak tr̥ṣyater udanyur udanyateḥ*. Thus it becomes evident that in Yāska's opinion *tr̥ṣṇaje* occurring in the verse-foot already cited is in the dative of the stem *tr̥ṣṇaj* which is a derivative of the root √ *tr̥ṣ*. But this is not the opinion of Śākalya, for in the *Padapāṭha* of the above verse *tr̥ṣṇaje* is divided by an *avagraha*, which indicates its composite character.¹⁶ Śākalya, thus, thought the word to be a compound of *tr̥ṣṇa-ja*, the last member being evidently derived from √ *jan*. Accordingly, Yāska and Śākalya are at variance on this point too.

VI. Yāska in *Nir. XI. 25* cites *RV. X. 108. 1* : '*kam icchantī saramā predam ānaḥ dūre hyadhvā jaguriḥ parācaiḥ | kāsmehitiḥ kā paritakmyāsīt katham rasāyā atarah payāmsī*'. In explaining the last foot Yāska states : '*katham rasāyāḥ atarah payāmsīti | rasā nadī, rasateḥ śabdakarmanah | kathamrasāni tāni udakānīti vā*'. In the first explanation Yāska takes *rasā* to refer to 'a stream', and the last foot would then mean : 'How did you cross the waters of the Rasā?' Thus here *rasāyāḥ* is one indivisible word used

in the genitive. This is also the view of Śākalya, who splits up the words as : *katham / rasāyāḥ / ataraḥ / payāmsi*. But the second explanation offered by Yāska cannot proceed from Śākalya's *Padapāṭha*. Yāska now takes *katham-rasā* as a compound form referring to *payāmsi*. *yā* now would refer to *payāmsi* with the accusative plural ending *-ni* dropped.¹⁷ The *Padapāṭha* in this view would be as follows : *katham-rasā / yā / ataraḥ / payāmsi*. The hiatus in *yā ataraḥ* has to be accounted for by the optional character of euphonic combination in the Vedas. Skandasvāmin here remarks that the second explanation of the *Bhāṣyakāra* (viz. Yāska) might have been in accordance with a different recension of the *Ṛk-Saṃhitā*.¹⁸

VII. Yāska in *Nir.* XII.46 explains *rodasī* as *rudrasya patnī* in the verse : *uta gnā vyantu devapatnīr indrāny-agnāyy-aśvinī rāṭ / ā rodasī varuṇānī śṛnotu vyantu devīr ya ṛtur janinām* /- RV. V. 46. 8. But in the *Padapāṭha* it is followed by *iti* and treated as a *pragṛhya* word which shows that according to Śākalya *rodasī* has the dual case-ending and refers to *dyāvā-pṛthivī*. Durga comments that Yāska follows the *Atharvaveda*, in which this verse occurs (cp. AV. VIII. 49. 2), where *rodasī* is not treated as a *pragṛhya* word.¹⁹ Thus here evidently Yāska follows the

Atharvaveda tradition against Śākalya's decree. Skandasvāmin does not fail to point out Yāska's error, for *rodasī* accented as it is on the first syllable can refer only to *heaven and earth* as Śākalya's Padapāṭha justly suggests.²⁰

VIII. In RV. IV. 32. 23: '*kanīnakeva vidradhe nave drupade arbhake | babhrū yāmeṣu śobhete*', which is cited by Yāska in Nir. IV. 1, all the four words *vidradhe*, *nave*, *drupade* and *arbhake* are according to Śākapūṇi locative singulars, which is also the opinion of Śākalya since in the *Pada*-text they are not followed by *iti* which is put after dual forms ending in *ī*, *ū* and *e*. But Yāska does not concur with this view of Śākapūṇi. According to him the two words *nave* and *arbhake* are dual forms as they qualify *kanīnake* which is in the dual and not *drupade* as Śākalya and Śākapūṇi contend. So in Yāska's view these two words should be treated as *pragrhya* in the *Padapāṭha*—i.e., they should be followed by the particle *iti* to denote their dual character. Thus, here too, Yāska differs from Śākalya.²¹

IX. Yāska in his Nir. IV. 12 quotes RV. I. 6. 7: '*indreṇa saṃ hi drkṣase saṃjagmāno abibhyuṣā | mandū samānavarcasā*' and explains *mandū* as *madiṣṇū*—nominative dual or instrumental singular, the first view being that of Śākalya as it is treated as *pragrhya* in the

Padapāṭha and the second of some other Vedic teacher, a Patakāra perhaps, who did not put *iti* after it, thus indicating that it was a singular form and not a dual one.²²

It is highly probable that in Yāska's time more than one Pada Text of the Ṛgveda existed and that Yāska consulted them in recording the different interpretations to which a Vedic stanza might be subjected.

Notes

1. Cp. 'svarānavagamo' dhāyī vane netyr̥ci darśitaḥ'. *Bṛhaddevatā*, II. 114 (Macdonell's Edition).
2. *Bṛhaddevatā* : Translation and Notes. *Ibid*.
3. We quote here the commentary of Skandasvāmin :
'ya iti somasya uddēśaḥ cākanniti cākhyātaṃ na nāmaśabdaḥ / api sampratyarthē (?) / tenāyam (iti) arthaḥ / tataś cāyam yaḥ somaḥ ātmanaḥ pānaṃ kāmāyate / yacchabdaśruteḥ tacchabo'dhyāhāryaḥ / sa vane vanavikārabhūte grahacamasādaḥ sū (pū ?) -tabhṛtkalāsādaḥ vā nyadhāyī ṛtvigbhir nihito yataś cāyate.....cākanniti cākhyātaṃ kathaṃ gamyate iti cet "agnir varūthaṃ mama tasya cākan" (RV. I. 148. 2) -iti mantrāntare darśanāt / ataścaitat evamrūpam ākhyātaṃ—"ā no bhara suvitaṃ yasya cākan" (RV. X. 148. 1) iti yadvṛttāt (yadvṛtta—?) sambandhāt nighātapratiśedhe sati udāttaśrutir na (?) bhavati / '—The text is extremely corrupt. Durga commenting on the above text of the

Nirukta observes : ' evaṃ tasmin padadvaye sati yadetad ākhyātaṃ nyadhāyīti etad udāttaṃ abhaviṣyat / yadvṛttāt parasya nityaṃ ākhyātasya nighāto na bhavatīti lakṣaṇavidō manyante (cf. *Pāṇini* VIII. 1. 66 yadvṛttānnityaṃ) / na cedam udāttaṃ / tasmād yaḥ - iti nedam yadvṛttam / kim tarhi / vāyah ityekaṃ eva padam/ '.

4. *The Nirukta : Its Place in Old Indian Literature*, p. 99.
5. padam ekaṃ samādāya dvidhā kṛtvā niruktavān / pūruṣādaḥpadam Yāsko vṛkṣe vṛkṣe iti tvṛci / - *Op. cit.*, II. 111.
6. *Op. cit.*
7. anekaṃ sat tathā cānyad ekaṃ eva niruktavān / aruṇo māsakṛn mantre māsakṛd vigraheṇa tu / - *Op. cit.*, II. 112.
8. māsakṛd iti yasya etad ekaṃ padam tadabhiprāyeṇa etad evaṃ Bhāṣyakāreṇa vyākhyātaṃ / Śākalyasya tu dve eva pade / - *Skandasvāmin*, Vol. II, p. 366. Durga too seems to suggest that in some recensions the expression *māsakṛt* was treated as a compound, in others as two separate words. Compare : 'yeṣāṃ mā sakṛt - ityetat padadvayaṃ bhavati teṣāṃ sakṛt mā dadarśa candramāḥ..... ityādi yojyam / '.
9. Śākalyaḥ prathamā teṣāṃ tasmād anyo Rathītarah / Bāṣkalīś ca Bharadvāja iti śākhāpravarttakāḥ / —Cited in Prof. Bhagavaddatta's *Vaidik Vāṇmay kā Itihāsa*, Vol. II. Pt. I, p. 145.
10. Comp. 'etadvyutpattyabhiprāyeṇa Śākaly-Ātreya-prabhṛtibhir nāvagrhitam / pūrvanirvacanābhiprāyeṇa Gārgyaprabhṛtibhir avagrhitam / vicitrāḥ padakārāṇām abhiprāyāḥ / kvacid upasargaviṣaye' pi nāvagrṇanti / yathā Śākalyena

“adhivāsam” iti nāvagrhitam / Ātreyaṇa tu “adhivāsam” ityavagrhitam / tasmād avagraho 'navagraha-iti /

—Skandasvāmin.

11. yad indra citraṃ cāyanīyaṃ maṃhanīyaṃ dhanam asti / yan ma iha nāstīti vā trīṇi madhyamāni padāni - Nir. IV. 4. Comp. ekam iti Sākalyaḥ / trīṇi Gārgyaḥ /Sākalya- pakṣe maṃhanīyaṃ dānārham /...Chandogānām tu mehanā-śabdo naivāsti.—Skandasvāmin.
12. Durga expressly states that in the case of doubtful words we must consult the views of different Padakāras. Comp. 'tadubhayaṃ paśyatā Bhāṣya-kāreṇa ubhayoḥ Śākalya- Gārgyayoḥ abhiprāyau atrānuvihitau evaṃjātīyanirvacanopapradarśanārtham /evam atra viśeṣalingābhāvāt vipratipattiḥ / evam anyeṣvapi śākhāntarapadavikalpeṣu anuvīdhānam arthāvirodhena kartavyam'.
13. atra bhāṣye kecit *asyā ū ṣu ṇa* - iti caturthyāḥ ṣaṣṭhyāś ca api upabhuva-ityetena na sambadhyate / (The reading is corrupt). sātaye ityetena vyavahānāt / nahi anantarasambandhakalpanāyāṃ satyāṃ vyavahitasambandhakalpanā nyāyā / atah sātaye ityetenaiva sambadhyate / asyāḥ iti ṣaṣṭhyantam na caturthyantam / tathā ca *padakāraḥ* ṣaṣṭhyantateva (—tvena) avadhṛtavān asyāḥ iti sthitiḥ sātaye ityetat tu aṅgatvāt ṣaṣṭhyarthe kalpita-caturthikam asyā- ityetasya samānādhikaraṇam viśeṣaṇam caitat / samānādhikaraṇyena balena asya-ityetasya caturthyantvakalpanā ayuktā / tasmāt *asyāḥ naḥ sātaye* iti pāṭhaḥ / *asyai naḥ sātaye* itya-papāṭhaḥ / -Skandasvāmin, Vol. II, p. 277. Durga

however makes no comment regarding the reading of the text.

14. ārita- ityanavagatam / prati ityasya sthāne ān / pratyṛta- ityarthapratitiḥ /- *loc. cit.*
15. Cf. ārita ityanavagatam / 'ṛ' gatau ityasya / ṛṣater ānpūrvasya niṣṭhāyām idam rūpam iti kecit / *Yāska-Padākārau* tu pratyṛta iti vivaraṇāt avagrahā-karaṇācca arter yaṇlugantasya idam rūpam iti manyete...tenānavagama ārita ity / ṛta ityavagamaḥ / pratyṛta iti dhātupratyayayoḥ pradarśanamātram / —*ibid.*, p. 353.
16. Compare Skandasvāmin's comments : "athavā utsā iti prathamā, udanyava iti caturthīśruter vyavahitasya āgamanasya idam upamānam / yathā grīṣmānte divo dyulokāt utsā meghā udanyava udakakāmasya janasya arthāya āgacchanti tadvat āgacchata / *tṛṣṇak-śabdanirvacanāt tṛṣṇaje-śabdaś caturthyantaḥ*. (The published text reads *catulyaḥ* which makes no sense at all). udanyave ityanena samānādhikaraṇam / pipāsāśīlasya udakakāmasya janasyārthāya yathā utsā āgaccheyus tadvat āgacchata iti bhāṣyakārābhiprāyaḥ / evaṃ tu vyākhyāyamāne...Śākalyasya tṛṣṇopapdasya janer adhikaraṇasādhanaḥ kartṛsādhano vā ḍa-pratyayaḥ / kuta etad—avagrahāt /" It should be noted, however, that Durga in his commentary omits the etymologies of both *tṛṣṇak* and *udanyu*. Pāṇini, however, in his aphorism : '*svapi-tṛṣor najin*' (III.2.172) derives *tṛṣṇak* from the root *tṛṣ-*, thus falling in with Yāska against Śākalya. *Vide* Sāyaṇa's commentary on the *Ṛk*.
17. Cp. *śeṣ chandasi bahulam*—Pāṇini, VI. 1. 70.

18. "athavā katham-rasā ityētāvad ekaṃ padam prathamā-bahuvacanāntam / yā ityetaḍ api padāntaram dvitīyā-bahuvacanāntam / katham-rasāni kimpra-kāra-rasāni yāni tvam ataraḥ (payāṃsi) udakānīti śākhāntarāpekṣam etad Bhāṣyakārasya vyākhyānaṃ draṣṭavyam"—*ibid.* It is strange that Durga has no comment on this divergence of Yāska from Śākalya's *Padapāṭha*, though in explaining *katham-rasāni* he takes it as a compounded form.
19. Cp. 'ātharvaṇe rodasītyapragrhyam padam / tadapekṣya ekavacanena Bhāṣyakāro nirāha—"rudrasya patnī"—it—*ibid.*
20. rodasīti rudrasya patnīvacano vyākhyātaḥ / tat kila nopapadyate yato'ntodātto rodasīśabdo rudrapatnīvacano drṣṭaḥ / 'viṣitastukā rodasī' (RV. VI. 50.5)—ityādaḥ antodāttasya darśanāt / ādyudāttas tu—'atapymāne avasāvanti anu śyāma rodasī devaputre' (RV. I.185.4)—ityādaḥ sarvatra dyāvāpṛthivīvacanaḥ / tathā ca padakāreṇa divi-vacanāntatvam pradarsitam iti / ...Bhāṣyakāras tu devapatnīprakaraṇānuvidhānena padakāram anavekṣya rodasī-śabdam rudrapatnī-vacanam udājahāreti—*Op.cit.* Śaunaka in his *Bṛhaddevatā* II.143 refers to the Atharvaveda tradition where *rodasī* is treated as a singular form meaning *rudrapatnī* : Compare : *rodasī devapatnīnām atharvāṅgirase yathā.*
21. Cp. 'kanyayor adhiṣṭhānapravacanāni saptamyā ekavacanānīti Śākapūṇiḥ / ...nave navajāte arbhake avṛddhe te yathā tadadhiṣṭhāneṣu śobhete evam babhrū yāmeṣu śobhete / babhrvor āsvayoḥ samstavaḥ'—*Nir.* IV. 15. 'evam etāni kanyayor adhiṣṭhānapravacanāni saptamībahuvacasasya

sthāne ekavacanānīti Śākapūnir manyate / Yāskastu kanīnakeva iti kanyayor dṛṣṭāntatvena upanyāsāt arthasāmarthayāt nava arbhake ityete dve kanyayor viśeṣane / saptamyekavacane prathamādvivacanānte iti manyate'—Skandasvāmin. Śaunaka in his *Bṛhaddevatā* endorses the view of Śākapūni, which is the view of Śākalya also, though he does not refer to Yāska's opinion. Compare : Kanīnakā sūktaśeṣo haryoḥ stutir ihocyate / catvāryataś ca vijñeyānyapragṛhyāṇi vidradhe—*Op.cit.*, IV. 144. Professor Macdonell too in his notes on this verse makes no comment as to the opposite view held by Yāska.

22. Śaunaka, too, notices this twofold explanation of the term *mandū*. Compare : mandū iti pragṛhṇanti yeṣām eva dvidevataḥ / ekadevatyam āsrāvyo vijñāyādhyayanāt padam / -*Op.cit.*, II. 142.

III. YĀSKA—THE AUTHOR OF THE NIGHAṆṬU ?

We must now turn to another important topic concerning the authorship of the extant *Nighaṇṭu*. The *Nighaṇṭu* as it is now published consists of five chapters, the first three of which are called the *Naighaṇṭuka* section ; the fourth chapter is known as the *Naigama-kāṇḍa* or *Aikapadika-kāṇḍa*, and the last chapter passes under the designation *Daivata-kāṇḍa*. Professor H. Sköld in his treatise has tried to establish that the term *nighaṇṭu* at first applied to the first three chapters of the present compilation as it is evident from the sectional title *Naighaṇṭuka-kāṇḍa*, but later on it was extended also to the last two sections—viz. *Naigama* and *Daivata-kāṇḍas*, by a fallacy commonly known as *pars pro toto*. As he observes : ‘How can the first *Kāṇḍa* of our *Nighaṇṭu* have given its name to the whole work ?....I think by a sort of *pars pro toto*. There are reasons for believing that the *Nighaṇṭuka-kāṇḍa* is the earliest part of the *Nighaṇṭu*. This, together with its being placed at the head of the work, leads to a later change of name. An *atha nighaṇṭavaḥ* at the beginning of the MSS. of the *Nighaṇṭu* may have been taken

to refer to the whole work, while the colophons at the end of the *kāṇḍas* preserved their old names. The fact, that in our days, not only the first *kāṇḍa*, but also the whole vocabulary bears the name of *Nighaṇṭu* can hardly be accounted for in any other way.¹

Yāska at the very beginning of the *Nirukta* states: "The list of words is finished. It is now to be explained. This list of words is called *Nighaṇṭu*."² On this Durga observes that the present collection of words had been compiled by various seers who culled from the Vedas obscure words with the purpose of grouping them together under definite sections.³ Durga also states that the term *Nighaṇṭu* is a conventional name, and it applies equally to those words which have not been compiled at all, to compilations other than the present one, as also to our list on which Yāska had based his *Nirukta*. Thus from Durga's observation it would not be wrong to deduce that there were other *Nighaṇṭus* also, in which occurred vocables that were not to be met with in our text.⁴ This deduction is also confirmed by another observation of Durga where it is plainly stated that Yāska in his *Nirukta* explains not only those words which have been read in the extant *Nighaṇṭu* but also words which occurred in other *Nighaṇṭu*-texts as well. It might however be

legitimately objected : Why all those words have not been incorporated in the present text of the *Nighaṇṭu* ? To this Durga answers by remarking that it would be a hopeless task to make a complete list of all possible vocables. The present *Nighaṇṭu* and the commentary thereon—i.e. the *Nirukta*, are merely intended to give an idea, howsoever insufficient, as to the methods and principles of etymology and Vedic exegesis, so that the students might be enabled to comprehend by themselves in the light of the teachings of the *Nirukta* the meaning of obscure Vedic passages.⁵ It is evident from the observations of Durga, cited above, that the *Nighaṇṭu*, on which Yāska commented, was existent long before the latter wrote his commentary thereon. Elsewhere in *Nirukta* IV. 18, where Yāska explains the two words *dāvane* and *akūpārasya* read in *Nighaṇṭu* (IV.1.32-33), Durga states explicitly that Yāska is quite a different person from the author of the *Nighaṇṭu*, since whereas in the *Nighaṇṭu* the above two words are read in the order shown above Yāska in his commentary explains them according to the sequence in which they occur in the verse of the *Rgveda*. Had Yāska been numerically identical with the author of the *Nighaṇṭu*, Durga observes, it would be difficult to account for as to why in the *Nighaṇṭu* he should be

changing the sequence of these two words as observed in the *mantra* without any reason whatsoever.⁶ A similar instance, where Yāska does not observe the sequence of the *Nighaṇṭu*, is to be found in Nir. V. 15—where the two words *vājapastyam* and *vājagandhyam* are explained by Yāska.⁷ These considerations have led many scholars to hold that the authorship of the *Nighaṇṭu* has to be attributed to Yāska's predecessors. Professor R. D. Karmarkar, however, would go further and would not even concede that the *Nighaṇṭu* itself is the product of a single author. There are in the *Nighaṇṭu* various repetitions—viz., a word which occurs in the *Naighaṇṭuka-kāṇḍa* occurs in the *Naigama-kāṇḍa* as well, a word occurs in its derivative form even though its root is enumerated in the list, there being no semantic change noticeable. We might quote Professor Karmarkar's own words to make our point clear : "Nor does the *Nighaṇṭu* seem to be the work of only one author. Thus for instance, the author of the second section of the *Fourth Adhyāya* of the *Nighaṇṭu* is clearly different from the author of the first three *Adhyāyas*, as shown from the fact that the second section of the fourth *Adhyāya* gives certain words, the meanings of which have already been given in the first three *Adhyāyas*. Thus *andhaḥ* IV.2.6, *varāhaḥ* IV.

2.21, *svasarāṇi* IV.2.22, *śaryah* IV.2.23, *sinam* IV.2.28, *vayunam* IV.2.48, are already explained in II.7.1, I.10.13, I.9.5, II.5.5, II.7.8, III.9.10 respectively. It is clear therefore that the author of the second section of the fourth Adhyāya was not aware of the first three Adhyāyas." Another reason for holding that the *Nighaṇṭu* is not the unified work of a single work is that there is a lack of homogeneity in the method of citation of words. As the same scholar has shown : "In the fourth Adhyāya of the *Nighaṇṭu*, there are eight pairs of consecutive words occurring in some Ṛgvedic passages, out of which (1) two occur in IV.1—*dāvane akūparasya*, IV.1.32, 33 ; and *vidradhe drupade*—IV.1.18, 89 ; (2) two occur in IV.2—*bāhiṣṭhaḥ dūtaḥ*, IV. 2.2, 3 ; and *kūṭasya carṣaṇiḥ*, IV.2.70-71 ; and (3) four occur in IV. 3 *anavāyam kimīdine*, IV.3.43-44 ; *śruṣṭi purandhiḥ*, IV.3.50-51 ; *canah pacatā* IV.3.64-65 ; *sadānve śirimbiṭhaḥ*, IV.3.119-120 ; In the case of the first section, the exact words occurring in the passage are taken, though the order is changed in the case of *dāvane akūpārasya*. In the case of the second section *bāhiṣṭho dūto* in the passage has been reduced to its original *bāhiṣṭhaḥ* and *dūtaḥ*. But in the case of the third section, while *anavāyam kimīdine* and *canah pacatā* are taken unchanged, *śruṣṭi purandhiḥ* and *sadānve śirimbiṭhaḥ* are substi-

tuted for *purandhim* and *śirimbiṭhasya* of the original passage. If one can keep in tact *dāvane akūpārasya* in IV.1, one fails to understand why *śirimbiṭhasya* should lose its genitive or *purandhim* its accusative. It is clear therefore that the third section must not have been produced by the author of the first section of the fourth Adhyāya."

Durga too was aware of this repetition in the *Nighaṇṭu* and in some cases tried to justify the recurrence of certain vocables with somewhat strained arguments. For example, in commenting on Nir. V.1 in which *andhaḥ* (*Ngh.* II.7) is explained, Durga remarks: "Though this word is read as a synonym of *anna* in *Nighaṇṭu* II.7, still it is read here (*Ngh.* IV.2.6) on account of the variety of meanings it can yield."⁸ A similar observation is made by him under Nir. V.5.⁹

Professor Bhagavaddatta however has tried to establish, contrary to the opinion of Durga, that the authors of the *Nighaṇṭu* and the *Nirukta* are numerically identical.¹⁰ In support of his theory, he cites the views of Madhusūdana Sarasvatī—the great Vedāntic teacher¹¹, and Dayānanda Sarasvatī, who held both the works viz. the *Nighaṇṭu* and the *Nirukta*, to be the handiwork of the self-same Yāska. Professor Bhagavaddatta states that the basis of Durga's

theory concerning the difference in authorship of these two works is feeble. Durga's contention might have some force had both the words—*dāvane* and *akūpārasya* occurred in the Ṛk-verse cited by Yāska alone and nowhere else. But this is not the case. It is true that *akūpkrasya* is met with only once in the RV.—viz. in the verse cited in the *Nirukta*, but the other word is very frequent. So there can be no point in the argument that when Yāska read the two words in the *Nirukta*, he had the Ṛk-verse V.39.2 in view. Yāska could have as well cited any of the numerous verses in which the word *dāvane* is found to occur. But he has cited only the above verse in view of the fact that this single verse would simultaneously serve as an illustration of the use of both the words. Thus the change in the order cannot point to the numerical difference of the authors, as Durga would have it.¹²

Durga, it seems, was led to uphold this mistaken view on the basis of a statement of Yāska himself in Nir. I.20, as the same Professor endeavours to show. The statement runs as ;

“*Upadeśāya glāyanto'vare bilmagrahaṇāya imaṃ granthaṃ samāmnāsiṣur vedam ca vedāṅgāni ca.*”

Durga held “this work” (*imaṃ grantham*) to refer to the the extant *Nighaṇṭu*¹³, and this statement of Yāska, which *prima facie* alludes to the seers of

old as the compilers of the text of the *Nighaṇṭu*, moulded Durga's view and was at the root of his confusion. But Yāska, by the expression *imaṃ grantham*, only meant "works of this genre", referring in general to the *Nighaṇṭu* works that preceded him. That there were a good many *Nighaṇṭu* works besides the present one has become plain from Durga's own observations already cited in the notes., and it would be made more clear when we come to consider the evidences embedded in the text of the *Nirukta* itself, which leave no doubt as to the conjecture that Yāska's *Nighaṇṭu* was compiled after the model of other *Nighaṇṭu* works. Besides, Yāska's own statement sets at rest all speculation regarding the authorship of the *Nighaṇṭu*. In Nir. VII.13, Yāska states :

"*athāto'bhidhanaiḥ samyuiya haviś codayati—*
indrāya vṛtraghne | indrāya vṛtrature | indrāyāmhomu-
ce iti | tānyapyeke samāmananti | bhūyāmsi tu samāmnā-
nāt | yat tu samvijñānabhūtaṃ syāt prādhānyastuti
tat samāmane | athota karmabhir ṛṣir devatāḥ stauti—
vṛtrahā, purandaraḥ—iti | tānyapyeke samāmananti |
bhūyāmsi tu samāmnānāt."¹⁴

Thus, in this passage, it is explicitly stated that some *Niruktas* read in the *Daivata-kāṇḍa*, besides the conventional names of the gods, also epithets that are usually applied to them. For example, besides *Indra*, which is the

most widely known appellation of the chief deity of the atmospheric region, they compiled also such terms as *vṛtrahā*, *purandaraḥ* etc., which are epithets of Indra. But such a procedure is not approved by Yāska. This would only swell the list. And so Yāska himself has included in the list of names of the deities such appellations alone as are conventional (*saṃvijñā-nabhūtam*)¹⁵ and by which they are addressed when an oblation is offered to them. This confession on the part of Yāska should leave not even the slightest trace of doubt as to the authorship of the *Nighaṇṭu*.

We might now sum up the conclusions arrived at in course of our discussion regarding the character and authorship of the *Nighaṇṭu*. (i) Firstly, the *Nighaṇṭu*, which is the designation under which the present compilation passes, is only a misnomer. As Professor Sköld has shown, *Nighaṇṭu* is only the name of the *first kāṇḍa*, in which is read synonymous vocables,¹⁶ but later on it was applied to the last two sections as well by the process known as *pars pro toto*. (ii) Secondly, when Yāska speaks—“*tam imam samāmnāyam nighaṇṭava ityācakṣate*”, “*tad aikapadikam ityācakṣate*”, or “*daivatam ityācakṣate*”, he thereby refers to the convention of the older teachers of the *Nairukta* school.¹⁷ (iii) Thirdly, Yaska's own statement proves

that the *Nighaṇṭu* was his own compilation. (iv) Fourthly, there were other *Nighaṇṭu* works too that preceded him and quotations from which occur in Yāska's *Nirukta*. (v) Fifthly, the repetitions of certain vocables in the extant *Nighaṇṭu* cannot prove the thesis of multiple authorship as it is done with a definite object in view. (vi) And finally, every *Nighaṇṭu* work,—which is a generic appellation, previous to Yāska's own text, consisted of three *kāṇḍas* or sections—viz. *Naighaṇṭuka*, *Aikapadika* or *Naigama*, and *Daivata*, and Yāska was only following the traditional division instead of improvising new titles for his own work.

Notes

1. *Op.cit.*, pp. 111-112.
2. "samāmnāyaḥ samāmnātaḥ / sa vyākhyātavyaḥ / tam imam samāmnāyaṃ nighaṇṭava ityācakṣate"
—*Op.cit.*, I. 1.
3. "gavādir devapatnyantaḥ śabdasaṃudāyaḥ samāmnāya ucyate / sam-ānpūrvasya mnāter abhyāsārthasya karmaṇi kārake samāmnāyaḥ / samabhyasyate maryādayā'yam iti samāmnāyaḥ / sa ca ṛṣibhir mantrārtha-parijñānāya udāharaṇabhūtaḥ pañcādhyāyī-śāstra-saṃgraha-bhāvena ekasminnāmnāye granthīkṛta ityarthah"—*Ibid.*

4. "tam ca yo'samāmnātaḥ chandasyevāvasthitaḥ gavādir, anyair vā niruktaiḥ samāmnātaḥ tam imam nighaṇṭava ityācakṣate anye'pi ācāryāḥ iti vākya-śeṣaḥ / nirūdhā hiyaṁ tasmīn śabdasaṁudāye saṁjñā" —*Op.cit.*
5. Cp. Durga on Nir. I. 1. : sa vyākhyātavyaḥ / sa ca yo'samāmnātaḥ chandasyeva avasthitaḥ gavādir anyair vā niruktair yaḥ samāmnātaḥ ayaṁ ca etasmin nirukte—sa eṣa ubhayalakṣaṇo'pi vyākhyātavyaḥ / āha- katham etad gamyate asamāmnātavyākhyānam apyatrābhimatam iti, samāmnānārhanām vā kimartham asamāmnānam ? ucyate—nirvacanalakṣaṇopadeśāt nirvacanaprasaktānām ca mṛga-karṇa-dakṣiṇā-lakṣmī-nighaṇṭu-bhadrā-dhaḥ-śabdaprabhṛtīnām evamādyānām nirvacanopadeśaj jñāyate asamāmnātavyākhyānam apyatrābhimatam iti / yat punar etad uktam samāmnānārhanām vā kimartham asamāmnānam iti—atra brūmaḥ / nahi samāmnānārhanām anto'sti / teṣāṁ sarveṣāṁ samāmnāne śāstrānta eva na syāt / ataś ca adhyayana-śravaṇa-jñāna-śaktihānadoṣaḥ prasajyeta / śakyaś ca etāvallakṣaṇodāharaṇabhūta-nighaṇṭusamudāyena adhītavedena medhāvinā tapasvinā lakṣaṇa-viniyoga-rṣi-cchando-daivatanidānavidā abhiyuktena āgamavatā mantrārtho'-bhyūhitum ityetāvān eva nighaṇṭuśu śabdasaṁudāyaḥ samāmnātaḥ / tasmād upapannam—asamāmnātavyākhyānam apyatrābhimatam iti / asamāmnānam ca sarveṣāṁ śāstrātigauravabhayāt / —p. 30. (*Bombay Sanskrit Series Edition*).
6. etasmin mantre akūpārasya dāvane ityayam anayoḥ padayor anukramaḥ / samāmnāye punaḥ 'dāvane, akūpārasya'—iti mantrapāṭhavyatikrameṇa anukra-

maḥ / tena jñāyate anyair evāyam ṛṣibhiḥ samāmnāyaḥ samāmnātaḥ, anya eva cāyam Bhāṣyakāraḥ-iti / eko hi samāmnāyam Bhāṣyam ca kurvan prayojanasya abhāvāt ekamantragatayoḥ pāṭhānukramam nābhaṅkṣyat / avivakṣitārthāś ca ete mantre nigamāḥ / teṣu sampattyā kākatālīyanyāyena kasmiñścid ekasminneva nigame dve pade āgacchataḥ te yathopagata eva Bhāṣyakāro vyācāṣṭe -ityadoṣaḥ—*Op. cit.*, p. 402.

7. Comp. Durga : “vājagandhyam ityetadapi padam ekasminneva nigame niruktam / kevalam samāmnāyānukramaviparyāsaḥ / vājapastyam, vājagandhyam-ityeṣa samāmnāyānukramāḥ / nigame punaḥ ‘aśyāma vājagandhyam, sanema vājapastyam’ iti—*Op. cit.* p. 531.
8. evam atra dānasambandhāt andhaḥ-śabdo’nnārtha upapadyate / paṭhitam api cānnanāmasu / anekārthatvāt tu sandihyate-ityeṣa nigama upāttaḥ—*Op. cit.*, p. 457.
9. vyabhicāritvād adhīdhanānām dhanva, sinam ityādīni sve sve’abhidhānavarge paṭhitānyapi santi naighaṇṭuke prakaraṇe samāmnātāni etasmin aikapadike prakaraṇe anavagatasamskārābhiprāyeṇa kāñicit anekārthābhiprāyeṇa—*Op. cit.*, p. 490.
10. Note on the contrary Dr. Siddheswar Varma’s view, that the seer Kaśyapa was the author of the *Nighaṇṭu* work on which Yāska wrote his *Bhāṣya* styled *Nirukta*. He has cited the following verses from the *Mahābhārata* : *Mokṣadharmaparvan* in support of his thesis :

“vṛṣo hi bhagavān dharmāḥ khyāto lokeṣu
bhārata / nighaṇṭukapadākhyāne viddhi mām
vṛṣam uttamam / kapir varāhaḥ śreṣṭhaś ca

dharmāś ca vṛṣa ucyate/tasmād vṛṣākapiṃ prāha
kaśyapo mām prajāpatiḥ //” Yāska too is
mentioned in the same place as the author of
the *Nirukta*: “Yāsko mām ṛṣir avyagro
naikayajñeṣu gītavān / śipiviṣṭa iti hyasmāt
guhyanāmadharo hyaham // stutvā mām
śipiviṣṭeti Yāska ṛṣir udāradhīḥ / matprasādād
adho naṣṭam niruktam adhijagmivān //”

—*Śāntiparvan*. Chap. 342. vv.72-73.

11. evaṃ nighaṇtvādayo’pi vaidika-dravya-devatāmaka-
padārtha-paryāyaśabdātmakā niruktāntarbhūtā
eva / tatrāpi nighaṇṭusamjñakāḥ pañcādhyāyātmako
grantho bhagavatā Yāskenaiva kṛtāḥ / —Madhu-
sūdana Sarasvatī’s gloss on the *Mahimnastotra*,
verse 7. Madhusūdana’s view is also corroborated
by the statement of Veṅkaṭamādhava, a commenta-
tor of the *Ṛk-Saṃhita*, who in his gloss on *RV.*
VII.87.4 observes : tatra ekaviṃśatir nāmāni kaścit
gaur bibhartiti pṛthivīm āha / tasya hi Yāska-
paṭhitāni ekaviṃśatir nāmāni /
12. It is to be noted in this connection that Kautsavya
in his *Niruktanighaṇṭu* (*Atharva-Pariśiṣṭa*) reads
akūpārgsya alone and independently of *dāvane* which
is not found there.
13. imaṃ grantham—gavādi-devapatnyantam samāmnā-
tavantaḥ—*loc. cit.*
14. “Moreover, one offers oblation to the gods, having
announced (lit. joined together) them with their
characteristic appellations, as to Indra, the
destroyer of Vṛtra, (to Indra, who excels Vṛtra),
to Indra, the deliverer from distress, and so on.
Some make a list of these also, but they are too
numerous to be collected together in a list. I

enlist that appellation only which has become conventional epithet and with reference to which chief praise is addressed to the deity. Moreover, a seer praises deities with regard to their activities, as (Indra), the Vṛtra-slayer, or the city-destroyer, and so on. Some make a list of these also, but they are too numerous to be collected together in a list."—Dr. Laksman Sarup's *Translation*.

15. For a detailed discussion of the exact meaning of the terms *saṃvijñāta* and *saṃvijñānabhūta* one should refer to the late Professor Gune's article in the *Indian Antiquary*, Vol. XLV., p.158, where he explains at great length the passage: "tad yatra svarasaṃskārau samarthau prādeśikena vikāreṇa anvitau syātām saṃvijñātāni tāni—yathā gaur āsvaḥ puruṣo hastīti"—*Nir.* 1.12. We should note that the term *viññāna* without the prefix *saṃ* is met with thrice in Kātyāyana's *Vārttikas* under Pāṇini's *Sūtras* V.1.59, V.2.59, and VII.1.2 respectively compounded with *prātipadika*, and has the same sense as *saṃvijñāna*—viz. a conventional name. Compare: "anārambho vā prātipadikaviññānāt yathā sahasrādiṣu"—*Vārttika* under V.1.59, Note also the gloss of Patañjali thereon: "anārambho vā punar viṃśatyādīnām nyāyyaḥ / katham sidhyati? prātipadikaviññānāt / katham prātipadikaviññānam? viṃśatyādayo'vyutpannāni prātipadikāni / yathā sahasrādiṣu / tad yathā sahasrādiṣu / na cānugamaḥ kriyate, bhavati cābhidhānam".
16. According to Sāyaṇa the term *Nighaṇṭu* refers to a collection of synonymous vocables, while Hemacandra explains *Nighaṇṭu* simply as 'a collection of vocables' (not necessarily synonymous). Comp :

ekārthavācinām paryāyaśabdānām saṁgho yatra prāyeṇa upadiśyate, tatra nighaṇṭuśabdaḥ prasiddhaḥ / tādṛṣeṣu Amarasimha-Vaijayanti-Halāyudhādiṣu daśanighaṇṭava iti vyavahārāt—Sāyaṇa's *Introduction to the R̥gveda*. For a note on the term *nighaṇṭu* and its significance refer to Dr. Siddheswar Varma's article in *Proceedings of the All-India Oriental Conference*, Poona. 1919. Vol.II. pp.69-70.

17. (a) tad aikapadikam ityanena nāmnā anye'pi ācāryāḥ ācakṣate / nirūḍhā hīyam asmin prakaraṇe saṁjñā-ityabhiprāyaḥ—Durga on *Nir.* IV.1. (b) yāni nāmāni prādhānyastutinām agnyādinām devapatnyantānām tad daivatam prakaraṇam ityevam ācāryāḥ ācakṣate / nirūḍhā hīyam etasmin prakaraṇe saṁjñā ityabhiprāyaḥ—Durga on *Nir.* VII.1.

IV. EVIDENCES OF LOST NIGHAṆṬUS IN YĀSKA'S NIRUKTA & OTHER VEDIC EXEGETICAL WORKS

We have already stated in the preceding section that there were other *Nirukta* works besides the present *Nirukta* by Yāska and that every *Nairukta* author had an independent *Nighaṇṭu* text prefixed to his work which was based on the former. In compiling the vocables of the *Nighaṇṭu*, the authors were guided by their own discretion, and as such the number of vocables embodied in the different *Nighaṇṭus* varied as a matter of course. Yāska in his *Nirukta* cites a good many vocables that are not embodied in the *Nighaṇṭu* that constitutes the basis of his *Bhāṣya*. That these vocables are taken from the lost *Nighaṇṭus* is testified by the manner of citing them. Whenever Yāska cites a *Nighaṇṭu* word in his commentary he tags on to it terms like *-nāman* or *-karman* if the word be a substantive or a verbal form respectively. The following instances would make our point clear :—

- (i) *vavrir iti rūpanāma* (*Nir.* II. 9)—*vavri* occurs in *Ngh.* III. 7.
- (ii) *apna iti rūpanāma* (*Nir.* III. 7)—*vide Ngh.* III. 7.

- (iii) *bṛbūkam ityudakanāma*—(Nir II. 22)—*vide Ngh. I. 22.*
- (iv) *mañhater dānakarmaṇaḥ* (Nir. I. 7)—*vide Ngh. III. 20.*
- (v) *dāśater. .dānakarmaṇaḥ* (Nir I. 7)—*vide Ngh. III. 20.*

But the following vocables which Yāska records in just the same way are not met with in the extant *Nighaṇṭu* :—

- (i) *matsara iti lobhanāma*—Nir. II. 5.
- (ii) *vir iti śakunināma*—Nir. II. 6.
- (iii) *prathama iti mukhyanāma*—Nir. II. 22.
- (iv) *suḥ iti prāṇanāma*—Nir. III. 8.
- (v) *svasti iti avināśanāma*—Nir. III. 21.
- (vi) *rapo ripram iti pāṇanāmanī*—Nir. IV. 21.
- (vii) *śvātram iti kṣipranāma*—Nir. V. 3.
- (viii) *śamba iti vajranāma*—Nir. V. 24.
- (ix) *tura iti yamanāma*—Nir. XII. 14.
- (x) *dakṣateḥ samardhayatikarmaṇaḥ*—Nir. I. 7.
- (xi) *dakṣater utsāhakarmaṇaḥ*—Nir. I. 7.
- (xii) *hrādateḥ śabdakarmaṇaḥ*—Nir. I. 9.
- (xiii) *hlādateḥ śitibhāvakarmaṇaḥ*—Nir. I. 9.
- (xiv) *dadāter dhārayatikarmaṇaḥ*—Nir. II. 2.
- (xv) *kṣiyater nivāsakarmaṇaḥ*—Nir. II. 6.
- (xvi) *bravīteḥ śabdakarmaṇaḥ*—Nir. II. 22.

Not that Yāska's Nirukta alone points to the existence of lost *Nighaṇṭus*. Evidences from other sources too prove the same thesis. The following vocables are not to be found in the

extant *Nighaṇṭu* in the sense which has been allotted to them by Uvaṭa, the commentator of the Yajurveda :

- (i) *eha iti aparāadhanāma*—IV. 29.
- (ii) *repa iti pāpanāma*—V. 3.
- (iii) *sṛka iti āyudhanāma*—XVI. 61.
- (iv) *ghṛṇir iti dīptināma*—X. 10.

Similarly Bhaṭṭabhāskara in his *Bhāṣya* on the *Taittirīya-Saṃhitā* records new vocables that are not found in Yāska's *Nighaṇṭu*. Compare :—

- (i) *viva iti dhananāma*—*Op. cit. Pt. II. pp. 69, 384.*
- (ii) *om, svāhā, svadhā, baṣaṭ, nama iti pañca brhamaṇo nāmāni.*
- (iii) *matir iti stutināma.*
- (iv) *gartam iti ratnanāma.*
- (v) *lekatir darśanakarmā.*

If all the evidences strewn over the various Vedic works be collected together, we would be able to form an estimate as to the extent of the *Nighaṇṭu* literature that preceded Yāska and which formed the materials of Yāska's *Nighaṇṭu*, the only work of its kind now available to us.

V. THE BASIS OF THE NIRUKTA

We might now advert to another important topic. We know that the study of the Vedas along with the six ancillary sciences—viz. Phonetics (*śikṣā*), Ritual Codes (*kalpa*), Grammar (*vyākaraṇa*), Etymology (*nirukta*), Metre (*chandas*), and Astronomy (*jyotiṣām ayanam*), is laid down as a compulsory duty of every twice-born in the Brāhmanic injunction : *Brāhmaṇena niṣkāraṇam ṣaḍaṅgo vedo'dhyeyo'dhyāpayitavyaśca*. Kumārila in his *Tantravārttika* under *Jaimini-Sūtra* 1.3.24 : *prayogotpattyaśāstratvāt śabdeṣu na vyavasthā syāt* has a long discourse on the purport of the term *ṣaḍaṅga* as qualifying *veda* in the above quoted injunction. In course of the discussion he has quoted the views of the opponents who try to show the non-validity of the injunction on the ground that it makes no sense. The *Nirukta* of Yāska, the *Aṣṭādhyāyī* of Pāṇini,—to name only the proto-types of two important ancillary sciences, are only the works of men who came at a much later period, while the Vedas are eternal. And it becomes *prima facie* implausible that the eternal and beginningless Veda should contain within its body reference to the auxiliary branches which are the handiworks of men and as such have a definite beginning. So the six

aṅgas referred to in the injunction do not concern any extraneous treatises not organically related to the Vedas—viz. man-made treatises. The Veda itself contains within its lore the germs of the above sciences and it is to them only that the injunction refers.¹ It is only too often that instances of etymologizing are met with in the *Brāhmaṇa* texts.

From this dissertation it is evident that there was a school of opinion which regarded the *Brāhmaṇa* literature as the source of the science of etymology or *Nirukta* and for the matter of that of all other sciences. The individual treatises, as of Yāska, are only based on the *Brāhmaṇas*. There is no denying the fact that the method of etymologizing as followed in the *Nirukta* was largely inspired by the derivations in the *Brāhmaṇa* works, and if we can pool all the etymological evidences scattered over in the extant *Brāhmaṇa* works, notwithstanding the enormous loss of *Brāhmaṇa* literature, we would be able to grasp the extent in which pre-Yāska Etymologists (*Nairuktas*) like Śākapūṇi, Aupamaṇyava etc., and even Yāska himself, were indebted to these works.² Yāska in his *Nirukta* frequently cites *Brāhmaṇa* passages in support of his etymologies and indicates their sources by stating *iti vijñāyate* or *iti hi Brāhmaṇam*. Professor Gune in his article *Brāhmaṇa-quotations in Nirukta*

published in the *Bhandarkar Commemoration Volume* (pp. 43-45) had traced a good many citations in the *Nirukta* to their respective sources.

Under *Nir.* 1.14 the contention is raised against the method of etymologizing as adopted by Śākaṭāyana, the reputed grammarian who split up a single word into its constituent syllables and derived each of them from different roots.³ This, the opponents argue, is fantastic and proceeding too far. In justifying Śākaṭāyana's principle Durga cites a *Brāhmaṇa* passage, in which a word is derived from more than one root and as such lends support to the procedure followed by Śākaṭāyana. For example, in *Śatapatha Brāhmaṇa* XIV. 7.4.1 the trisyllabic word *hṛdaya* is derived from three different roots—viz. *hṛ* from the root $\sqrt{hṛ}$, *da* from $\sqrt{dā}$ and *ya* from \sqrt{i} . So Śākaṭāyana cannot be blamed when he is following the *Brāhmaṇas* that constitute the greatest authority in such matters.

Notes

1. Compare : vede vyākaraṇādīni santyevābhyantarāṇi ṣaṭ / bhaved vā tadabhiprāyā ṣaṇḍāgādhyayana-smṛtiḥ / —“tad dadhno dadhitvam”—ityevamādīni hi vaidikārthavādāntargatānyeva hi nirukta-vyākaraṇādīni / taiḥ saha vidhāyako vedo' vagantavyah—iti smṛtyartha bhavet / —*Op.cit.* Vol.I. p.265. (*Ānandāśram Sanskrit Series Edition*).

2. The present writer is engaged in collecting the instances of etymology as found in *Brāhmaṇa Literature*.
3. athāpi padebhyah padetarārdhān saṅcaskāra—*Nir.* II.
4. api ca brāhmaṇenāpi anekadhātujānyeva kṛtvā nirucyante tatra mantrābhidhānāni, yatparijñāne ca phalam upapadyate / āha—"tad etat tryakṣaram hṛdayam iti / hṛ ityekam akṣaram / abhiharantyasmai svās ca anye ca ya evaṃ veda / da ityekam akṣaram / dadātyasmai svās ca anye ca ya evaṃ veda / yam ityekam akṣaram / eti svargam lokam ya evaṃ veda" iti / evaṃ harater dadāter eter hṛdayasābdas tadarthaphalopadarśanārtham brāhmaṇenaivaṃ niruktaḥ / *tacca naḥ param pramāṇam* / tasmāt Śākatāyanas tadanudṛśya samyageva kṛtavān yad anekair dhātubhir ekam abhidhānam niruktavān iti—*Op.cit.*, p.114.

VI. THE NIRUKTA—ITS RECENSIONS.

Professor Laksman Sarup, in the introduction to his edition of the *Nirukta*, has made it sufficiently clear that the *Nirukta* text has undergone much interpolation and that two distinct recensions are discernible amidst the extant texts of the *Nirukta*—the one longer and the other shorter, the latter being the basis of Durga's commentary. These two distinct versions can be traced even to Śaunaka's *Bṛhaddevatā*. As Professor Sköld states: "Two of the passages quoted (viz. of the *Nirukta*) deserve to be specially mentioned, viz. N. 6, 5—BD. 6, 183; N. 7, 10—BD. 2, 4—5. In the former case the *Bṛhaddevatā* follows the longer recension of the *Nirukta*, in the latter case the shorter one."¹ Apart from the question of relation between these two distinct recensions of the *Nirukta* text, there is still another important problem which deserves to be carefully investigated. It is whether the extant *Nirukta* is the genuine *Nirukta* of Yāska. The topic gathers importance in view of the fact that certain views which are attributed to Yāska by Śaunaka in his *Bṛhaddevatā* and in the anonymous *Vārarucaniruktasamuccaya*² cannot be traced in the extant *Nirukta*, and what more in some

places they are at variance with the opinions expressed in the extant *Nirukta*. Though Professor Sköld has already discussed the matter at some length, the materials of the *Vārarucaniruktasamuccaya* had been left unutilised by him inasmuch as this work was not published till then. So I think it would be no mere repetition if we deal with the topic afresh with all its bearing on the history of the *Nirukta* text. We have already referred to the criticism of Śaunaka directed against Yāska for his being not in conformity with the teachings of the author of the *Pada Text*. We would not, therefore, revert to that topic and would cite only those passages in the *Bṛhaddevatā* in which Yāska is referred to by name and discuss whether the opinion ascribed to him can really be traced in the extant *Nirukta*.

I. In *Bṛhaddevatā* I. 23ff. Śaunaka discusses the origin of names :—

*tat khalvāhuḥ katibhyas tu karmabhyo nāma
jāyate | sattvānām vaidikānām vā yadvānyad iha
kimcana | | navabhya iti Nairuktāḥ purāṇāḥ
kovayaśca ye | Madhūkaś Śvetaketuś ca Gālavaś
caiva manyate | | nivāsāt karmaṇo rūpāt maṅgalād
vāca āśiṣaḥ | yadṛcchayopavasanāt tathāmuṣyāya-
nācca yat | | caturbhya iti tatrāhur Yāska-
Gārgya-Rathītārāḥ | āśiṣo'thārthavairūpyāt vācaḥ
karmaṇa eva ca | |.*³

Thus Yāska, along with Gārgya and Rathītara (i.e. Śākapūṇi), holds that names originate in *four* distinct ways as against the *Nairuktas*, who recognise *nine* different ways of the origin of Vedic and secular names.⁴ But in the present *Nirukta* there is no definite statement that can testify to this view of Yāska as referred to in the *Bṛhaddevatā*. We might, however, gather from the *Nirukta* that Yaska was inclined to hold that names usually originate from "action" (*karman*), the last of the four sources of the origin of names attributed in the *Bṛhaddevatā* verse to Yāska, Gārgya and Śākapūṇi. For example, in *Nir.* I.13. we meet with the form *kārmanāmika* derived from *karmanāma* meaning "a name arising out of action". The *Nirukta* passage referred to above reads as follows :—

"athāpi ya eṣāṃ nyāyavān kārmanāmikāḥ saṃskāraḥ, yathā cāpi pratītārthāni syuḥ, tathā anvācakṣīran | puruṣaṃ puriṣaya ityācakṣīran, aṣṭē tyāśvam, tardanam iti tṛṇam |."

Again, in *Nir.* V. 22 we meet with the expression *āśīrnāmakaḥ*, which testifies to the view that Yāska also held that *āśīḥ* or "prayer" is one of the factors that give rise to various appellations—a view, which, as we have seen, is attributed in the *Bṛhaddevatā* passage already cited to Yāska, Gārgya and Śākapūṇi. Yāska here shows the etymology of the word *kitava* (*gambler*) :—

"kitavaḥ kiṃ tavāstīti śabdānukṛtiḥ | kṛtavān vā āśīrṇāmakah."

Durga, commenting on this passage, states :—

"athavā kṛtavān ayaṃ yathā syāt—ityevam asau āśāsyate suhṛdbhir anyaiḥ kitavaiḥ sa hi | tasmāt evam āśāsanāt āśīrṇimittanāmakah kitava evāsau babhūva."

Thus, we find that of the four different sources of names, which Śaunaka refers to as being Yāska's view, we can with certainty trace only two in the extant *Nirukta*, the other two sources being not at all recorded in it.

II. In *Bṛhaddevatā* II. 136-37, Śaunaka states :

"naḍivat devatāvacca tatrācāryas tu Śaunakah | naḍivat nigamāḥ ṣaṭ te saptaṃ netyuvāca ha || ambyekā ca dr̥ṣadvatyāṃ citra icca sarasvatī | iyaṃ śuṣmebhir ityetaṃ mene Yāskas tu saptaṃam | |"

Yāska states in his *Nirukta* that Sarasvatī is invoked in the *R̥gveda* both as a stream and as a deity, but he does not enumerate the hymns in which Sarasvatī appears as a river of that name.⁵ Still it should be noted that the *Nirukta* cites the verse *"iyaṃ śuṣmebhir"* (*RV.* VI. 61.2) to illustrate that in the *RV.* Sarasvatī appears also as a river. From this it is difficult to infer whether Yāska viewed this verse as the seventh of that kind and regarded the other six verses

referred to in Śaunaka's work as being addressed to the river and not to the goddess. But from the trend of Śaunaka's assertion it seems plausible that Yāska did enumerate the hymns addressed to Sarasvatī—the river. If this hypothesis is accepted we must be led to the irresistible conclusion that Śaunaka was acquainted with some other version of the *Nirukta* text than what is presented before us, as it does not embody any such explicit enumeration.

III. In *Bṛhaddevatā* III. 100 Śaunaka refers to Yāska's view that *RV.* I. 28. 1-4 have Indra and Ulūka as their deities. Kātthakya, too, concurs with Yāska, while Bhāguri, contrary to the view of Yāska and Kātthakya, thinks Indra to be the principal deity of the above four verses. Compare :

“*parāś catasro yatreti Indrolūkhalyoḥ stutih |
manyete Yāska-Kātthakyau Indrasyeti tu Bhāg-
uriḥ |*”

But this view of Yāska is not traceable in the extant *Nirukta*, where however *RV.* I.28.5 is cited as a verse where Ulūkhala ('Mortar') is invoked as the principal deity.⁶

IV. We now come to *Bṛhaddevatā* IV. 4-5ab where again Yāska is mentioned by name :

“*athāgneye agim ityuttare yaṁ pañcaindraṇi pra-
tad aindavy-ṛgatra | yuvaṁ tam indrā-parvatau*

saha-stutau tvindram mena iha Yāskaḥ pradhānam || ṛkṣu stutaḥ parvatavaddhi vajro dvivat stutāv aindram āhuḥ pradhānam ||"

Thus according to Yāska, as cited in the above *Bṛhaddevatā* extract, in *RV.* I. 132.6 : *yuvam tam indrāparvatā paroyudhā | yo naḥ pṛtanyād apa tamtamiddhatam | vajreṇa tamtamiddhatam |*—though Indra and Parvata are together invoked⁷ in the expression *Indrā-Parvatā* in the dual, still Indra is predominant. But, strangely, neither the above verse is referred to anywhere in the *Nirukta* nor is there any reference as to the deity invoked therein.

V. The next instance where Yāska's name occurs is to be found in *Bṛhaddevatā*, V. 8 :

"vāyuh śunaḥ sūrya evātra sīraḥ śunāsīrau vāyusūryau vadanti | śunāsīram Yāska indram tu mene sūryendrau tu manyate Śākapūṇiḥ |"

Here Śaunaka cites the views of different teachers on the meaning of the term *śunāsīrau*—the dual form. Some explain *śuna* as *vāyu* and *sīra* as *āditya*, so that the compound *śunāsīrau* refers to Sun and Wind. But, according to Yāska, if we accept the assertion of Śaunaka, *śunāsīra* (singular) means Indra alone, while Śākapūṇi explains *śuna* as *Sūrya* and *sīra* as *Indra*. In the *Nirukta* (IX. 40) the first interpretation is recorded⁸, but there is no trace of the explanation which in the *Bṛhaddevatā* extract is

distinctly ascribed to Yāska. Professor Sköld remarks : “Śākapūṇi (not mentioned by the *Nirukta* in this connection) holds the dual to mean *Sūrya* and *Indra*, a view unanimously professed by the Vedic commentators.” The latter part of his statement which has been shown by us in italics is not true, for the view recorded in the first half of the *Bṛhaddevatā* verse cited above, as also in the extant *Nirukta*, is held by other authors as well. The author of the *Kāśikā* on Pāṇini’s *Aṣṭādhyāyī* explains *śunāsīrau* as *śunah vāyuh/sīra ādityah*—a view which is identical with that recorded in the *Nirukta*.⁹ It is interesting to note that the interpretation which is ascribed to Yāska in the *Bṛhaddevatā*, though it is not to be traced in the extant *Nirukta*, finds support in the statement of Āśvalāyana, who is quoted by Haradatta, the author of the *Padamāñjarī*, a commentary on the *Kāśikā* of Vāmana-Jayāditya.¹⁰

VI. In *Bṛhaddevatā* V. 40 again Yāska is mentioned :—

“... *pra suṣṭutir iti tvrci* (RV. V. 42. 14) |
Śaunakādibhir ācāryair devatā bahudheritā |
iḍaspatiṃ Śākapūṇiḥ parjanyaṅnā tu Gālavaḥ ||
Yāskas tu pūṣaṇam mene stutam inḍram tu
Śaunakaḥ | vaiśvānaram Bhāguris tu... |”

Here the author of the *Bṛhaddevatā* records the divergent views of Vedic teachers regarding the

deity invoked in *RV.* V. 42. 14. According to Yāska the verse is addressed to Pūṣan, but in the extant *Nirukta* the verse referred to is not noticed, so that we are not able to verify the statement of the *Bṛhaddevatā*.

VII. In *Bṛhaddevatā* VI. 87, we again come across Yāska's name without the view ascribed to him being traceable to the extant *Nirukta*. The verse concerned is :—

“*nīpātam āha devānām dātā ma iti (RV. VIII. 65.10) Bhāguriḥ | ṛcam Yāskas tṛcam tvetaṁ manyate vaiśvadevatam |*”

Yāska's *Nirukta* does not contain the triplet alluded to in the above verse.

VIII. Śaunaka in *Bṛhaddevatā* VI. 107 refers to the views of Yāska and Bhāguri according to whom the *RV.* hymn VIII. 91 embodies an ancient legend about Apālā, the female seer of the *RV.*, while in Śaunaka's opinion that hymn and the following two hymns (viz. *RV.* VIII. 92-23) as well glorify Indra. But it is strange that such a major point should not at all be touched upon in the *Nirukta*. It would be presuming too much if we hold that Śaunaka was misquoting. Most probably an earlier version of the *Nirukta*, to which Śaunaka had access, did contain some reference to the hymn in question. The verse referred to above runs as follows :

*"itihāsam idam sūktam āhatur Yāska-Bhāgūrī |
kanyeti Śaunakas tvaindraṃ pāntam ityuttare
ca ye | |"*

It is interesting to note that Kātyāyana in his *Sarvānukramaṇī* records both these views without however alluding to the names of the respective teachers.

IX. Again, in *Bṛhaddevatā* VII. 38 Yāska is referred :—

*"sāvitram eke manyante maho agne stavam param |
ācāryaḥ Śaunako Yāsko Gālavaś cottarām ṛcam | |"*

In this verse Śaunaka states that according to Yāska and others Agni is invoked in *RV.* X.36.14. But this *RV.* verse is not cited in the *Nirukta*.

X. In *Bṛhaddevatā* VII.69 Śaunaka quotes the conflicting views of Vedic teachers regarding the meaning of the term *pañca-janāḥ* which is frequently met with in the *RV.* Yāska's view is also quoted; which tallies with the assertion in the *Nirukta*, the only point of discrepancy being that the view of Aupamanyava as recorded in the *Nirukta* is ascribed to Śākaṭāyana in Śaunaka's work.

XI. In *Bṛhaddevatā* VII.92-93, Śaunaka cites the opinion of Yāska who thinks that the deity invoked in the last foot of the couplet *RV.* X.59.5-6 (i.e. *RV.* X.59.6d) is Anumati, while others opine that in these two verses the

deity praised is Asunīti. Yāska does not comment on *RV.* X.59.6 though the preceding verse is explained by him in *Nir.* X.39 as one addressed to Asunīti.¹¹

XII. Śaunaka states that Yāska held the *RV.* hymn X.95 beginning with *haye jāye* to be a dialogue between Purūravas and Ūrvaśī. But though Yāska quotes verses from this hymn in his *Nirukta*, he nowhere mentions his view as to the character of the hymn. Śaunaka's verses are :—

*"āhvānam prati cākhyānam itaretarāyor idam /
saṁvādam manyate Yāska itihāsam tu Śaunakah /
haya iti. . . ."* —*Bṛhaddevatā*, VII.153-54.

Professor Macdonell notes in his comments on these verses : "This view cannot be gathered from *Nirukta* V.13 ; X.46-47 ; XI.36."

XIII. In *Bṛhaddevatā* VIII.65 Śaunaka asserts that Yāska considers Indra and Agni to be addressed in the hymn X.161. But in the *Nirukta* the hymn is nowhere cited. Compare ;—

"aindrāgnam manyate Yāska eke liṅgoktadevatām"
—*BD.* VIII.65.

In the foregoing pages we have discussed the views which have been attributed to Yāska by Śaunaka, and have shown that the extant *Nirukta* does not contain any statements that might correspond to these views. As Professor

Sköld has summed up : "What is thus taught about Yāska in the Brhaddevatā ? In two cases (BD. I.126 and V.8) Yāska is opposed to the Nirukta or the Nairuktāḥ. In seven cases the doctrines attributed to Yāska are more or less traceable to the Nirukta, though three out of these cases are somewhat dubious (BD. II.111 sqq ; II.132 dubious ; II.74b sqq. ; III.112b B text ; IV.18 B text, dubious ; VII.7 ; VIII.11 dubious). In ten cases doctrines attributed to Yāska by the Brhaddevatā are not found in the Nirukta (BD. III.100 ; IV.4b ; V.40 ; VI.87a ; VI.107 ; VII.38 ; VII.68sqq ; VII.93 ; VII.153 ; VIII.65a)."¹²

We must now discuss the nature of quotations from the *Nirukta* contained in the *Vārarucaniruktasamuccaya*.

(i) The author commenting on RV. V.39.6 : "*mitrasya carṣaṇīdhṛtaḥ*"-iti remarks : "*mitro madhyamasthānadevatāsu pāṭhitatvāt madhyamasthānatvena niruktaḥ | dyusthāno'pi mitro'sti | sa iha nirucyate.*" Dr. C. Kunhan Raja, the editor of the work, notes that nowhere in the *Nirukta* Mitra is stated to be a deity belonging to the highest region. But this statement seems to have been due to an oversight on his part. For, though Mitra has been read in the *Nighaṇṭu* (V.4) as an atmospheric deity and not as a celestial one, still in the *Nirukta* we have explicit

assertions of Yāska himself that Mitra might be invoked as a deity of the celestial region. As he states in *Nirukta* II.13 :—

“*evam anyāsām api devatānām ādityappravādāḥ stutayo bhavanti | tad yathaitam mitrasya varuṇasyā’ryamṇo dakṣasya bhagasyā’mśasya—iti | athāpi mitrāvaruṇayoh.*”

(ii) On the same verse the author states :—
“*prakaraṇasāmarthyāt iha tejomayaṁ maṇḍalam ucyate | tathā ca-prakaraṇaśa eva viniyuktavyā iti Bhāṣyakāravacanam.*”

Dr. C. Kunhan Raja comments on this statement : “Usually in the literature of Vedic interpretation, *Bhāṣya* means the work of Yāska beginning with *samāmnāyaḥ samamnātaḥ*. And *Bhāṣyakāra* is Yāska. But this passage is not found in the *Nirukta*.” Dr. Raja has here perpetuated the mistake committed by Dr L. Sarup, the editor of the *Nirukta* with *Skanda-svāmin’s* commentary. For, the statement underlined above occurs with slight variations in *Skanda’s* commentary on *Nirukta* VI.22 :

“*āśvamedhika iti prakaraṇam anusāroyati (anus-mārayati ?) | prakaraṇam api arthābhivyaaktaḥ alam ityabhiprāyaḥ | tathā ca śāstrāntare vakṣyati—‘prakara-ṇaśa eva mantrā nirvaktavyā’—iti.*”

Professor Sarup notes in a footnote that the quotation underlined is not met with in the *Nirukta* or elsewhere. As he observes :

"*anupalabdham idam.*" The learned Professor was probably misled by the erroneous reading *śāstrāntare*, which should be *śāstrānte*. Had he cared to verify the authenticity of the citation he would have certainly been able to trace it to *Nir.* XIII.12 where the statement occurs verbatim :—

"*na tu prthaktvena mantrā nirvaktavyāḥ | prakaraṇaśa eva tu nirvaktavyāḥ.*"

The citation of the author of the *Vārarucaniruktasamuccaya* has to be slightly emended so as to be in conformity with the actual statement of Yāska-viz. *tathā ca prakaraṇaśa eva nirvaktavyā iti Bhāṣyakāravacanam.*

(iii) On p.30 of the above work the author states :

"*kṛṣṇena iti daśatayīsu pāṭhaḥ | tathā sati kṛṣṇam kṛṣater nāśārthasya | tama-āder nāśayitā.*"

This derivation of *kṛṣṇa* is not met with in the *Nirukta*, where it is explained as—"*kṛṣṇam kṛṣyateḥ | nikṛṣṭo varṇaḥ.*" Most probably, the author is here quoting the view of some other *Niruktakāra*.

(iv) On p.32 again the author derives the term *ātman* :—"atter *dhātor ātma-śabdo niruktaḥ*"; "*ātman* has been derived from the root *√ad*." But by whom? Not by Yāska. For in *Nir.* III.15, Yāska notes the possible etymologies of the word in the following extract : "*ātmā*

*alater vā, āpter vā, api vā āpta iva syat | yāvad-
vyāptibhūtaḥ-iti.*" But the derivation recorded
by the author of the above work is not to be
found there. Here, too, another *Nirukta* text
might have been the source of this derivation.¹³

(v) A very important case is to be found in
another statement of the *Niruktasamuccaya* :—

*"sūnaraḥ...padakāreṇa etat padam nāvagṛhītam |
tathāpi bhāṣyakāravacanāt padakāram anādṛtya
etan niruktaṃ."*

We fail to trace the word *sūnaraḥ* in the extant
Nirukta, and yet *Bhāṣyakara* in the above
extract certainly refers to Yāska as it has been
exemplified in other cases. This points to the
existence of a different version of Yāska's
Nirukta.

(vi) On p.67 the author cites another
statement of Yāska which too is not traceable to
the extant *Nirukta* :—

*"udakam api hiranyam ucyate iti Bhāṣyakāra-
vacanāt."*

These evidences bearing upon the text of
the *Nirukta* can lead us to any of the following
alternative conclusions which have been noted
by Dr. Kunhan Raja : "It may be that there
was a larger recension of the *Nirukta* of Yāska
and these references may be from that recension.
Or it may be that the references are to other
Niruktas which were available to the author and

which are now lost to us. It may also be that the references are only to certain vedic commentaries and not to Niruktas. Whatever be the position, the sources of these statements are not traceable now."¹⁴

Notes

1. *Op.cit.*, p.94.
2. Edited by Dr. C. Kunhan Raja.
3. "As to that, indeed, they say: 'from how many actions does a name arise, whether of Vedic beings or any other (name occurring) here?' 'From nine', say the etymologists, and the ancient sages Madhūka, Śvetaketu, and Gālava think so too: (viz.) that which (comes) from abode, action, form, luck, speech, prayer, from accident, as well as addition and extraction. With regard to that (question,) Yāska, Gārgya, and Rathītara say, 'from four: prayer, from the diversity of objects, from speech, and from action' —Macdonell's *Translation*.
4. Is it possible, as appears *prima facie* from the above citations, that Yāska was not a Nirukta teacher? Compare Sköld, *op. cit.*, on this question.
5. Compare: *nadivat devatāvacca asyā nigamā bhavanti—Nirukta*.
6. See Professor Macdonell's note on this verse: "The *Sarvānukramaṇī* follows Bhāguri, as it makes no statement about these four stanzas (which means that Indra is the deity: *asya sūktasya anādeṣa indro devatā, Ṣaḍguruśiṣya.*)"—*loc. cit.*

7. We should here note that Parvata is invoked along with Indra. Compare *Nirukta* VII. 10, where he is mentioned along with many other deities who share common offerings with Indra : “*athāsya samstavikā devā agniḥ, somo, varuṇaḥ, pūṣā, bṛhaspatir brahmaṇaspatiḥ, parvataḥ, kutso, viṣṇur vāyuḥ.*”
8. *śunāsīrau* / *śuno vāyuḥ* / *śu eti antarikṣe* / *sira ādityaḥ saraṇāt*—*loc. cit.*
9. The dual form *śunāsīrau* occurs in Pāṇini's *Aṣṭādhyāyī* in the *sūtra* : “*dyāvāpṛthivī-śunāsīra-marutvad-agnīśoma-vāstospati-gṛhamedhāc cha*”—IV. 2.32.
10. *anye tu ekam eva śunāsīram indrasya guṇam manyante* / *yathā*'ha Āśvalāyanaḥ—“*Indro vā śunāsira iti* / *mantralingam ca bhavati*—*Indram vayam śunāsīram asmin yajñe havāmahe*’-iti”—*Medical Hall Edn. Benares. 1898. Vol. II. p. 132.*
11. It is to be noted that Kātyāyana in his *Sarvānu-kramaṇī* does not refer to the view ascribed to Yāska in the *Bṛhaddevalā*, though the other view is recorded by him in the statement : “*pra tāriti (RV. X. 59) daśarce catasro nirṛtyapanodanārthaṁ jepuś caturthyām somam ca stutavān mṛtyor apagamāya uttarābhyām devīm asunītim...*”
12. *Op.cit.*, p. 102.
13. It is interesting to note that in Sureśvara's *Bṛhadāranyakabhāṣyavārttika*, *ātman* is derived among others from the root *√ad* also. Cp. “*yaccāpnoti yadādatte yaccātti viṣayān iha* / *yaścāsyā santato bhāvas tena cātmeti gīyate.*”
14. *Op.cit.*, Introduction. pp. XXXII-XXXIII.

VII. *AUTHORS OF THE NAIRUKTA SCHOOL
MENTIONED IN YĀSKA'S TEXT.*

We have at the very outset referred to the fact that Yāska's is not the only *Nirukta*. Nay, if Durga's assertion is to be believed, there were fourteen Nairukta texts¹ just as in the traditional view Grammatical Science has eight orthodox systems.² We should now, in this section, try to collect as much information about Yāska's predecessors as would be permitted by the evidence of the *Nirukta* and other allied works. The names are arranged in alphabetical order.

I. *ĀGRĀYAṆA*—He is quoted in the following cases :—

- (i) *karaṇaḥ kṛntateḥ | nikṛttadvāro bhavati |
reccater ity-Āgrāyaṇaḥ reccantīva khe udagan-
tām iti ha vijñāyate—Nir. 1.9.*
- (ii) *nīsatyau satyasya praṇetārau ity-Āgrāyaṇaḥ
—Nir. VI, 13.*
- (iii) *indra idaṃ karaṇāt ity-Āgrāyaṇaḥ—Nir. X.8.*

These three are the only references to *Āgrāyaṇa* in the extant *Nirukta*. The *Bṛhaddevatā* is totally silent about this author.

II. *AUDUMBARĀYAṆA*—This teacher is cited only once and in the very first section of the *Nirukta* :—

"indriyanityam vacanam ity-Audumbarāyaṇaḥ"

—*Nir.I.1.*

It is not possible to say with accuracy as to whether he was a Nairukta teacher or a philosopher of the Mīmāṃsā school.

III. *AUPAMANYAVA*—He is frequently cited by Yāska in the *Nirukta*. The cases of occurrence are being noted below :—

- (i) *nighaṇṭu*—"te nigantava eva santo nigamanāt nighaṇṭava ucyante - ity - Aupamanyavaḥ"
—*Nir.I.1*
- (ii) *daṇḍaḥ*—"damanāt ity-Aupamanyavaḥ" - II.2.
- (iii) *paruṣe*—"bhāsvati ity-Aupamanyavaḥ"—*Nir.*
II.6.
- (iv) *ṛṣiḥ*—"stomān dadarśa ity-Aupamanyavaḥ"
—*Nir.II.11*
- (v) *pañcajanāḥ*—"catvāro varṇāḥ - niṣādaḥ pañcamaḥ ity-Aupamanyavaḥ" - III.8.³
- (vi) *kutsaḥ*—"kartā stomānām ity-Aupamanyavaḥ"
—III.11.
- (vii) *kākaḥ*—"na śabdānukṛtir vidyate ity-Aupamanyavaḥ" - III.
- (viii) *yajñāḥ*—"bahukṛṣṇājina ity-Aupamanyavaḥ" -
III.19.
- (ix) "*śipiviṣṭo viṣṇur iti viṣṇor dve nāmanī bhavataḥ | kutsitārthīyam pūrvam bhavati - ity-Aupamanyavaḥ*" - V.7.
- (x) *kāṇaḥ*—"vikrāntadraśana ity-Aupamanyavaḥ" -
VI.30.

(xi) *vikāṭaḥ*—“*vikrāntagatiḥ ity-Aupamanyavaḥ*” - VI.30.

(xii) *Indraḥ*—“*idaṃ darśanāt - ity-Aupamanyavaḥ*” - X.8.

From these references it is not implausible to posit that Aupamanyava was a teacher of renown belonging to the *Nairukta* school. Probably he composed a separate *Nighaṇṭu* of his own, as it has been conjectured by Professor Bhagavaddatta on the strength of *Nir.* V.7, where it is explicitly stated that according to Aupamanyava *Śipiviṣṭa* and *Viṣṇu* are the two appellations of the same deity, the first having pejorative significance. It is interesting to note that Aupamanyava was a radical etymologist and went even so far as to derive words which are commonly held to be onomatopoeic like *kūka* etc. from various obscure roots. Professor Bhagavaddatta notes that Dr. G. Oppert has recorded on p.510 of the second volume of his Catalogue of Sanskrit Manuscripts a work entitled *Nirukta by Upamanyu*. It may be that future researches would bring into light the existence of such a work. The *Caranavyūha* - a work on the Vedic schools also records a section of the *Carakas* (the Black Yajurveda sect) called “*the Aupamanyavas*”. It is possible that there might be some sort of connexion between this Black Yajurveda sect and the

author of the *Nirukta* as testified by Yāska's evidences.

IV. *AURṆAVĀBHA*—His name occurs in the following places :—

- (i) *ūravyah—ūrnoteḥ | vṛnoter ity-Aurṇavābhaḥ - II.26.*
- (ii) *nāsatyau—satyau eva nāsatyau ity-Aurṇavābhaḥ - VI.13.*
- (iii) *hotāram—hvātāram | juhoter hotā ity-Aurṇavābhaḥ - VII.1.*
- (iv) *aśvinau—aśvair aśvinau ity-Aurṇavābhaḥ - XII.1.*
- (v) *tridhā nidhatte padam—samārohaṇe viṣṇupade gayaśirasi - ity-Aurṇavābhaḥ - XII.19.*

It appears from these references that Aurṇavābha had his own *Nirukta* where the etymologies (i) to (iv) were shown. The last citation points to the fact that Aurṇavābha also explained RV.I.22.17 : “*idaṃ viṣṇur vicakrame*”. In the *Bṛhaddevatā* Aurṇavābha is referred to only once by Śaunaka :

“*Aurṇavābho dvyṛce tasmin aśvinau manyate stutau*”
—*Op.cit.*, VII.125.

“According to Aurṇavābha Aśvins are the deities invoked in the two Rk. verses - viz. RV. X.85.18-19”.⁴

V. *KĀTTHAKYA*—All the references to Kāthakya are contained in Chaps. VIII and IX of the *Nirukta*, where his view is cited regard-

ing the nature of the deities of the different *Āprī* hymns. There is no evidence however in the *Nirukta* that can testify to the view that Kāthhākya was a Nairukta or etymologist. For, Yāska never cites him concerning the etymology of words. It would become plain from the citations below that Kāthhākya was probably a great teacher versed in the sacrificial lore, for his interpretations that are actually referred to in the *Nirukta* are invariably in terms of rituals or ritualistic implements. Compare :—

(i) *idhmaḥ—yajñedhma iti Kāthhakyah—*

Nir. VIII.5.

(ii) *tanūnapāt—ājyam iti Kāthhakyah—VIII.5.*

(iii) *narāśansaḥ—yajña iti Kāthhakyah—VIII.6.*

(iv) *dvāraḥ—yajñe grhadvāra iti Kāthhakyah—*

VIII.17.

(v) *vanaspatih—yūpa iti Kāthhakyah—VIII.10.*

(vi) *devī joṣṭrī—śasyam ca samā ca iti*

Kāthhakyah—IX.41.

(vii) *devī ūrjahutī—śasyam ca samā ca iti*

Kāthhakyah—IX.42.

Kāthhākya has been mentioned once in the *Bṛhaddevatā* along with Yāska. Cp. “*parāś catasro yatreti (RV. I.28.1-4) indro-lūkhalayostutiḥ | manyete Yāska-Kāthhakyau indrasyeti tu Bhāguriḥ |*” -III.10. It is to be noted, as has been truly remarked by Professor Bhagavaddatta, that this verse too endorses the conjecture that

Kātthakya was a Ritualist, for *ulūkhala* ('mortar') is a sacrificial implement.

VI. *KAUTSA*—Kautsa's name is referred to by Yāska in *Nir.* I.15⁵ in connection with the controversy as to whether Vedic *mantras* convey any meaning or not. Kautsa was an extremist and would not admit that Vedic *mantras* are significant. The arguments advanced by him are virtually the same as those put forth in Jaimini's *Pūrvamīmāṃsā*, though Kautsa is not cited as the originator of that dispute in the latter work. Most probably Kautsa was a *Mīmāṃsā* teacher⁶ and not an etymologist, for in no other place does Yāska cite his views.

VII. *KRAUṢṬUKI*—Krauṣṭuki's name is to be found only once in the *Nirukta* under VIII.2, where Yāska quotes his view in connexion with the interpretation of the term *draviṇodas* :

“*tat ko draviṇodāḥ? Indra iti Krauṣṭukih*”.

Śaunaka also in his *Bṛhaddevatā* quotes Krauṣṭuki in IV.137 :

“*somaḥpradhānam etaṃ tu Krauṣṭukir manyate*

stutim |

divaś cit iti pañcarce somenendrah stutaḥ saha ||”

“Krauṣṭuki regards this praise (viz. RV.IV. 28) to be chiefly addressed to Soma.”

There is a Paurāṇic tradition to the effect that Krauṣṭuki was another name of the sage Bhāguri. The commentators of the *Saptaśatī*

too notices this tradition.⁷ So Krauṣṭuki-Bhāguri seems to have been the full name of Krauṣṭuki. But Yāska does not quote him as such, and though in Śaunaka's *Bṛhaddevatā* Bhāguri is quoted, yet there is nothing to prove the identity of these two teachers.⁸

VIII. *GĀRGYA*—Gārgya is cited three times in the *Nirukta*—

(i) *uccāvacāḥ padārthā bhavantīti Gārgyaḥ-1.3.* Gārgya holds against Śākaṭāyana⁹ that prepositions (*upasargas*) like *pra*, *parā* etc. are significant and convey meanings independently of substantives and verbs.¹⁰

(ii) “*tatra nāmāni ākhyātajāni iti Śākaṭāyano nairuktasamayaś ca | na sarvāṇīti Gārgyo vaiyākaraṇānām caike.*”—*I.12*¹¹.

Yāska cites the objections which Gārgya advanced against Śākaṭāyana's theory of the radical origin of all substantives and then refutes them one by one.

(iii) “*athāta upamāḥ | atat tatsadyśam iti Gārgyaḥ | tad āsām karma.*”

Gārgya, the celebrated author of the *Pada*-text of the *Sāmaveda-Saṃhitā*, is in the opinion of Professor Bhagavaddatta identical with the Nairukta teacher whom Yāska cites in the *Nirukta*. For, from the evidences gathered above we know that Gārgya thought the prepositions to be significant by themselves, and

the author of the *Pada*-text too must have entertained the same opinion inasmuch as in his *Padapāṭha* he throughout shows the prepositions as separate and independent words, while the author of the *Padapāṭha* of the *Rk-Saṃhitā* is not at all systematic in this respect. For example, Gārgya in his *Padapāṭha* shows *vi*prāsaḥ as *vi* | *prāsaḥ*, *sūnṛta* as *sū* | *nṛta*, while both these words are left intact by Śākalya. Gārgya's name occurs only once in Śaunaka's *Bṛhaddevatā* in connexion with the origin of appellations :

“*caturbhya iti tatrāhur Yaska-Gārgya-Rathitarāḥ |*
āśiṣo'thārthavairūpyād vācaḥ karmaṇa eva ca |”

-I.26.

Pāṇini in his *Aṣṭādhyāyī* quotes Gārgya frequently. The *sūtras* in which he is recalled are : (i) “*aḍ Gārgya-Gālavayoh*” (VII. 3. 99) ; (ii) “*oto Gārgyasya*” (VIII. 3. 20) ; and (iii) “*nodātta-svaritodayam a-Gārgya--Kāśyapa-Gālavānām*” (VIII. 4. 97). In the *Brahmāṇḍa-Purāṇa* I. Chap. 35, we read :—

“*Bāṣkalistu Bharadvājas tisraḥ provāca saṃhitāḥ |*
trayas tasyābhavañ chiṣyā mahātmāno guṇānvitāḥ | |
dhīmāñśca Tvāṣṇipāś ca Pannāgāriśca buddhimān |
tṛtīyaś cārjavas te ca tapasā saṃśitavratāḥ | |
vītarāgā mahātejāḥ saṃhitājñānapāragāḥ | |
ityete bahvrcāḥ proktāḥ saṃhitā yaiḥ pravar-

ttitāḥ |”¹²

Here it is stated that *Pannāgāri*¹³ alias Gārgya was the disciple of Bāṣkali Bharadvāja.¹⁴

IX. *GĀLAVA*—Gālava is referred to only once by Yāska under *Nir.* IV. 3. Here Yāska cites the divergent views of the different teachers like Śākapūṇi, Taiṭiki etc. concerning the meaning of the term *śitāman*¹⁵, which according to Gālava means “omentum”—“*sitimānsato medastah iti Galāvaḥ*”. Gālava is also quoted by Śaunaka in his *Bṛhaddevatā* in four places :—

- (i) “*tat khalvāhuḥ katibhyas tu karmabhyo
nāma jāyate |
sattvānāṃ vaidikānāṃ vā yad vānyad iha
kiñcana | |
navabhyas iti nairuktāḥ purāṇāḥ kavayaś
ca ye |
Madhūkah Śvetaketuś ca Gālavaś caiva
manvate |—Bṛhaddevatā, I. 24-25.*
- (ii) *iḍaspatim Śākapūṇiḥ parjanyaṅgñi tu
Gālavaḥ*—V. 30.
- (iii) “*pauṣṇau preti pragāthau dvau manyate
Śakatāyanah |
aindram evātha pūrvam tu Gālavaḥ
pauṣṇam uttaram | |—VI. 43.*
- (iv) “*sāvitram eke manyante maho agne stavam
param |
ācāryāḥ Śaunako Yāsko Gālavaś cottamām
ṛcam | |”*

We are to note that in the *Mahābhāṣya* of Patañjali there are references to a Vedic school, probably of the *Sāmaveda*, called "the *Gālavas*", that might have originated after the name of the first teacher—*Gālava*, just as *Carakāḥ* was formed after *Caraka* *alias* *Vaiśampāyana*, the renowned preceptor of the Black Yajurveda school.¹⁶ For example, on *Vārttika* I7 under Pāṇini I. 1. 44 : "*ācāryadeśaśīlane ca tadviṣayatā*", Patañjali comments : *ācāryadeśaśīlanena yad ucyate tasya tadviṣayatā prāpnoti* | "*iko hrasvo'ñyo Gālavasya*" (P. VI. 3. 61), "*prācām avṛddhāt phīṇ bahulam*" (P. IV. 1. 160) *iti Gālavā eva hrasvān prayuñjīran prākṣu caiva hi phīṇ syāt.*" Some however interpret *Gālavāḥ* as referring to the followers of the grammatical system propounded by *Gālava*, but it is more natural to take this term to refer to the sect of *Gālavas*, just as allied terms like *Sākalāḥ*, *Carakāḥ*, *Vāṣkalāḥ* are taken to refer to the followers of a particular Vedic school. If this view is accepted, it becomes evident that *Gālava* was a very ancient teacher and the propounder of a distinct recension of the *Sāmaveda*. *Gālava* is also regarded as the author of the *Kramapāṭha* of the *Ṛgveda*. In the *Mahābhārata*, *Śāntiparvan*, Ch. 342: vv. 103-104, we meet with the following information about the personality of *Gālava* :

“pāñcālena kramah prāptah tasmāt bhūtāt sanātānāt /
Bābhavyagotraḥ as babhau prathamah krama-

pāragah / /

“Nārāyaṇād varam labdhvā prāpya yogam

anuttamam /

kramam praṇīya śikṣāṃ ca praṇayitvā sa Gālavaḥ / /”

Here we are also informed that the self-same Gālava was also the author of a work on Phonetics (*śikṣā*). That Gālava was the author of the *Krama*-text of the *Ṛk-Saṃhitā* is also attested by a statement of the *Ṛk-Prātiśakhyā* of Śaunaka :

“iti pra Bābhavya uvāca ca kramam”—*Op. cit.*

XI 65.¹⁷

X. *CARMAŚIRAS* : this teacher is mentioned only once in *Nir.* III. 15 : “vidhavā vidhātṛkā bhavati, vidhavanāt vā, vidhāvanāt va—iti *Carmaśirāḥ*”. In Śaunaka's *Bṛhaddevatā* his name is not to be found.

XI. *TAIṬĪKI*—Yāska quotes twice *Taiṭṭiki*'s views in his *Nirukta* :

(i) *śitāma*—*syāmato yakṛtta iti Taiṭṭikiḥ*—*IV. 3.*

(ii) *bṛiṭam*—*Taiṭṭikir antarikṣam evam āha*—*V. 27.*¹⁸

Śaunaka does not record any view of *Taiṭṭiki*.

XII. *VĀRṢYĀYAṆI*—*Vārṣyāyaṇi* is cited only once in the *Nirukta* in the first chapter in connection with possible modifications undergone by every being :

“*śaḍ bhāvavikārā bhavanti—jāyate, asti, vipari-
ṇamate, vardhate, apakṣīyate, vinaśyati iti | ato'nye
bhāvavikārāḥ eteṣām eva vikārā bhavanti iti ha
smāha*”—*Nir. I. 2.*

Patañjali in his *Bhāṣya* on P. I. 3. 1 quotes this passage *verbatim* except that he prefixes the honorific *bhagavān* before Vārṣyāyaṇi's name, which shows that he was an ancient and much respected teacher.¹⁹

XIII. *ŚATABALĀKṢA MAUDGALYA*—He is cited in connection with the derivation of the term *mṛtyu* : “*mṛtyur mārayatīti sataḥ | mṛtaṃ
cyāvayatīti vā Śatabalākṣo Maudgalyaḥ*”—*Nir. XI. 6.* In the *Bṛhaddevatā* Maudgalya's name is not found though Mudgala and Mudgala Bhārmyaśva are cited there :

“*tasmāt sā devatā tatra sūryam eke pracakṣate |
Madgalaḥ Śākapūṇis ca Ācāryaḥ Śākaṭāyānaḥ |*”

—VIII. 90

“*Mahān Aindram pratnavatyām agniṃ vaiśvānaram
stutam |*

manyate Śākapūṇis tu Bhārmyaśvaś caiva

Mudgalaḥ |”—VI. 46.

XIV. *ŚĀKAṬĀYANA*—Śākaṭāyana, according to Yaska's statement, was a grammarian.²⁰ As he states : “*tatra nāmāni ākhyātajānīti Śākaṭāyano
nairuktasamayaś ca*”—I. 12. We have also noted above Śākaṭāyana's view regarding the *preposi-
tions* : “*na nirbaddhā upasargā arthān nirāhur iti*

*Sākaṭāyanaḥ | nāmākhyāṭayostu karmopasamyogadyo-
takā bhavanti*”—I. 3. That Śākaṭāyana was also
the author of a Nirukta work is probable. For,
in the *Nirukta*, in course of the dispute between
Gārgya and Śākaṭāyana as to the radical origin
of all vocables, it is stated :

*“athānanvite'rthe aprādeśike vikāre padebhyaḥ
padetarārdhān samcaskāra Sākaṭāyanaḥ | eteḥ kāritaṃ
ca yakārādiṃ ca antakaraṇam, asteḥ śuddham ca
sakārādiṃ ca”*—I. 13.²¹

From this it becomes evident that Śākaṭāyana
had composed an etymological treatise in which
he showed the derivation of the term *satya* in
the way recorded in the above extract. We
may note in this connection that Śākaṭāyana in
his list enumerated three more prepositions—
accha, *śrat*, and *antar*, besides those commonly
recognised as such—viz. *pra*, *parā* etc. Śaunaka in
his *Bṛhaddevatā* II.95 has recorded this parti-
cular view of Śākaṭāyana .

*“accha śrad antar ityetān nīpātān Śākaṭāyanaḥ |
upasargān kriyāyogān mene te tu trayo'dhikāḥ |”*

Pāṇini also did virtually recognise *accha* and
antar as *upasargas* in terming them as *gatis* in the
sūtras “*accha gatyarthavadeṣu*”—I.4.69 and “*antar
aparigrahe*”—I.4.65 respectively. Kātyāyana in
his *Vārttika* under the latter extends the field of
the indeclinable *antar* where it undergoes the
operations that are enjoined in connection with

upasargas : “*antaḥśabdasyān-kividhi-ṇatveṣūpasamkhyānam*.”²² Though Pāṇini had nowhere in his system recognised *śrat* as a preposition,²³ Kātyāyana in his *Vārttika* 5 under P.I.4.59 teaches the indeclinable *śrat* as an *upasarga* : “*śracchabdasypasamkhyānam*”.

Śākaṭāyana has been frequently quoted by Śaunaka in his *Bṛhaddevatā*. We cite below the verses in which he has been mentioned by name.

- (i) *āha caivāsya dvau stomau āśrayau*
Śākaṭāyanaḥ |
yaś ca pañcadaśo nāmnā samkhyayā
triṇavaś ca yaḥ | —*Op.cit.* II.1.

Yāska in his *Nirukta* allots the *pañcadaśa-stoma* to Indra, though he does not refer to Śākaṭāyana's view : “*athaitānīndra-bhaktīni pañcadaśa-stomaḥ*”—VII. 10. In the following section the *triṇava-stoma* too is referred to the gods of the atmospheric region of which Indra is the representative deity : “*eteṣveva sthānavyūheṣu ṛtu-cchandaḥ-stoma-prṣṭhya-bhaktiśeṣān anukalpayīta | hemantaḥ pañktiḥ triṇavastomaḥ śākvaram sāmā-ityantarikṣāyatanāni |*”—VII. 11.

- (ii) “*Indreṇa jāyāpatyoṣcetihāsam dvyṛce'smin*
(RV. I. 126.6-7)

manyate Śākaṭāyanaḥ”—*Op.cit.* III. 156a.

“Śākaṭāyana thinks that in this couplet there is a story of a husband and wife (in connexion)

We have already discussed the opinions of Vedic teachers concerning the implication of the compound *pañca-janāḥ* so frequent in the Vedas, and how Yāska in his *Nirukta* confounds the two views of Aupamanyava and Śākāṭyana, the latter's opinion being ascribed to the former. *Vide Nirukta* III.8.

(vi) “*pretitihāsa-sūktam tu manyate*

Śākāṭyanaḥ |

Yāsko drughāṇam aindram vā vaiśvadevaṁ

tu Śaunakaḥ |”—*Op.cit.* VII.11.

Thus, according to Śākāṭyana the hymn X.102 is narrative in character, while Yāska explains it as one addressed to Drughāṇa (‘Mallet’) or Indra and Śaunaka to Vaiśvaveva. See *Nirukta* IX.23.

(vii) “*āyam gaur itī yat sūktam Sarparājñī*

svayam jagau |

tasmāt sā devatā tatra Sūryam eke pracakṣate ||

Mudgalaḥ Śākāpūṇīś ca ācāryaḥ Śākāṭyanaḥ |

tristhānādhiṣṭhitām vācam manyate pratyrcaṁ

stutām |”—*Op.cit.* VIII.89b-91a.

Thus, Śākāṭyana along with Mudgala and Śākāpūṇī regards Vāc in all her three aspects—viz. terrestrial, atmospheric and celestial, as the deity invoked in each of the single verses of the hymn X.189. As Yāska does not cite any verse from this R̥gvedic hymn it is not possible to verify this statement of Saunaka.²⁴

XV. ŚĀKAPŪṆI—Śākapuni is the most frequently quoted Nairukta teacher in the *Nirukta*. There are numerous evidences to show that Śākapūṇi was the author of an etymological work. Besides the quotations from Śākapūṇi's *Nirukta* treatise cited by Yāska himself, external evidences too are not wanting that decidedly point to the conjecture stated above. Śākapūṇi had also a surname *Rathītara*, which is met with in the *Bṛhaddevatā*. The following quotations would leave no doubt as to Śākapūṇi's authorship of a *Nirukta* work, now lost :

- (i) *provāca saṃhitās tisraḥ Śākapūṇi*
Rathītaraḥ |
Niruktam ca punaś cakre caturtham
dviḥ saṃhitāḥ |
 —*Brahmaṇḍa-Purāṇa*. Part I. XXXV. 3
 and *Vāyu-Purāṇa*. LX. 65.
- (ii) *Rathītaro niruktam ca punaś cakre*
caturthakam |—*Vāyu-Purāṇa*. LXI. 2.
- (iii) *Samhitātritayam cakre Śākapūṇi Rathītaraḥ |*
Niruktam arakot tattv caturtham
muniśattama |
Krauñco Vaitālakis tadvat Bālakaś ca
mahāmatih |
Niruktakṛt caturtho'bhūt vedavedāṅga-
pāragah |
 —*Viṣṇu-Purāṇa*. III. 4. 23-24.

Thus, besides being an author of a Nirukta work Sākapūṇi also commented on the three Vedic Samhitās.

Yāska cites Sūkapūṇi's views twenty times in the *Nirukta*. We record here these occurrences :

- (i) *taḍit—vidyut taḍit bhavatīti Sākapūṇiḥ*
—III. 11.
- (ti) *mahān—mānena anyān jahātīti Sākapūṇiḥ*
—III. 13.
- (iii) *ṛtvik—ṛgyaṣṭā bhavatīti Sākapūṇiḥ—III.19.*
- (iv) *śītām—yonīḥ śītām iti Sākapūṇiḥ—IV. 8.*
- (v) *vidradhe nave drupade arbhake—kanyayor*
adhiṣṭhāna-pravacanānīti Sākapūṇiḥ
—IV. 15.
- (vi) *sarve kṣiyatinigamā iti Sākapūṇiḥ (refer-*
ring to the Rk verses X. 89. 3 ; IX. 107.9 ;
and X. 28.4)—V.3.
- (vii) *apsarāḥ—spaṣṭam darśanāya iti Sākapūṇiḥ*
—V. 28.
- (viii) *accha—abher āptum iti Sākapūṇiḥ—V.28.*
- (ix) *agniḥ—tribhya ākhyātebhyo jāyate iti*
Sākapūṇiḥ—VII.14
- (x) *tredhā—prthivyām antarikṣe divīti Sākapūṇiḥ*
—VII. 28 and XII. 19
- (xi) *draviṇodāḥ—ayam evāgnir draviṇodāḥ iti*
Sākapūṇiḥ—VII. 3.
- (xii) *idhmaḥ—agnir iti Sākapūṇiḥ—VIII.*
- (xiii) *tanūnapāt—agnir iti Sākapūṇiḥ—VIII. 5.*
- (xiv) *narāśamsaḥ—agnir iti Sākapūṇiḥ—VIII. 6.*

- (xv) *dvārah—agnir iti Śākapūṇih—VIII.10.*
 (xvi) *tvaṣṭā—agnir iti Śākapūṇih—VIII.14*
 (xvii) *vanaspatih—agnir iti Śākapūṇih—VIII.17*
 (xviii) *vanaspatih—agnir iti Śākapūṇih—VIII.12.*
 (xix) *yadeva viśvaliṅgam iti Śākapūṇih—XII.40*
 (xx) *akṣaram—om ityeṣā vāk iti Śākapūṇih—XIII.10.*

From the above citations it becomes evident that Śākapūṇi in his Nirukta interpreted the terms *draviṇodāh*, *idhmaḥ*, *tanūnapāt*, etc. as synonyms of Agni.

It has been already shown that every Nairukta teacher had his own Nighaṇṭu text on which his exegesis was based. As Śākapūṇi had his own Nirukta, it is plausible that it was based on a Nighaṇṭu text compiled by his own self. And this hypothesis is rendered certain if we consider some important external evidences pointing to the same direction :

I. Skandasvāmin in his commentary on Nirukta I. 4 observes : “*dāśvān iti yajamānanāma Śākapūṇinā paṭhitam*”. This shows that Śākapūṇi read *dāśvān* as a synonym of “sacrificer” (*yajamāna*) in the Nighaṇṭu compiled by himself. Skandasvāmin in his commentary on RV. VI.62.3 follows Śākapūṇi's view and regards *dāśvān* as another name of the *yajamāna* : *dāśvān iti yajamānanāma*.

adopted by the author of the *Nighaṇṭu* in enumerating the appellations of the deities of the atmospheric region (*antarikṣa-sthāna*). We quote here the following portion from Durga's commentary :

“*vyākhyātāni pṛthivīsthāna-devatāpadāni | adhunā samāmnāyānukrameṇaiva madhyamasthānadevatāpadāni nirvaktavyāni | tadartham idam ārabhyate | athāto madhyamasthānā devatā iti | ..madhyamaṁ sthānaṁ etāsām iti madhyamasthānā devatāḥ—vāyvādayaḥ | vakṣyante iti vākyaśeṣaḥ | devatā iti bahuvacanam bhedaḥpakṣe | ekaiva | Nairuktānām devatā-tritvābhyupagamāt ekasyaiva madhyamasya paryāyavacanāni etāni vāyvādīni rodasyantāni guṇaviśeṣato bhavanti | yathaiva uttamasya jyotiṣo dṛśyante savitṛ-bhaga-prabhṛtīni | tāsām vāyuh prathamāgāmī bhavati | nanu indra iti madhyamasya sthānasya mukhyam abhidhānam | tat prathamam samāmnāta-vyam āsīt | na | madhyamasya varṣakarmopalakṣaṇa-tvāt varṣakarmani ca vāyor adhikārah prathamāḥ syāt | katham iti | vāyvātmanaiva hi madhyamaḥ ūrjān māsāt parataḥ sārvaḍikam udakam upasaṁharan oṣadhi-vanaspati - jalāśayebhya udakam antarikṣa-lokasya garbham upacinoti | sa māsāṣṭakena saṁbhṛto-dakagarbho vipakvaḥ prāvṛṣaṁ prāpya prasavāya prakalpate | taduktam—*

“*vānti paṇaśuṣo vātās tataḥ paṇamuco' pare |
tataḥ paṇaruho vānti tato devaḥ pravarṣati |*”

—iti |

“*tadevaṃ varṣakarmaṣrārambhe vāyvatmanaiva madhyamo vyāpriyate iti yuktam vāyavahidhānam iha prathamam samāmnātam iti | itaś ca yuktam yaducyate—tāsāṃ vāyuh prathamāgāmī bhavatīti | sa eṣa sambhṛtadakagarbho vāyuh vivṛṇvan meghajālena nabhaḥ madhyamo Varuṇaḥ sampadyate | tato rudraḥ Rudraḥ | tata irāṃ dadat Indraḥ | tato rasāṃ prārjayan Parjanyaḥ | evamādir madhyamasya jagadanugrahāya varṣaṣṭradānasiddhaye guṇopajānakramah | anayaiva guṇopajānakramānupūrvyā Vāyuh, Varuṇaḥ, Rudraḥ, Indraḥ, Parjanyaḥ—ityevamādyā samāmnāye devatānām ānupūrvī | tadetat sphuṭam dyusthāre guṇāntaropajānānupūrvyam jyotirmanḍalasya savitr-prabhṛtiṣu*”²⁵

Most probably Durga took his cue from the now lost Nirukta of Śākapūṇi which embodied comments, on the evidence of the author of the *Vārttika* (i.e. the *Niruktavārttika*) cited by him, on the sequence of the vocables and appellations of deities as observed in Nighaṇṭu works.

We cite below those verses from Śaunaka's *Bṛhaddevatā* where Śākapūṇi alias Rathītara has been distinctively mentioned :

- (i) “*tat khalvāhuḥ katibhyas tu karmabhyo
nāma jāyate |
sattvānām vaidikānām vā yadvānyad iha
kiñcana | |
caturbhya iti tatrāhur Yaska-Gārgya-
Rathītaraḥ |*

II. We meet with the following statements in Skandasvāmin's commentary on *Nirukta* III.10 : "*vyāptikarmāṇa uttare dhātavo daśa | invati | nakṣati | ādayaḥ | Śākapūṇer atiriktā ete—vivṛyāka | vivṛyāca | uruvyacāḥ | vivre | iti vyāptikarmāṇaḥ.*" Thus we have the testimony of Skandasvāmin, the earliest known commentator of the *Nirukta* of Yāska to the effect that Śākapūṇi in his *Nighaṇṭu* compilation enumerated four additional vocables, viz. *vivṛyāka*, *vivṛyāca*, *uruvyacāḥ* and *vivre* having the same meaning as *invati*, *nakṣati* etc. viz. "to pervade", which have been embodied in Yāska's compilation.

III. Ātmānanda in his *Bhāṣya* on RV. I.164.40 observes : "*udakam iti sukhanāma iti Śākapūṇiḥ*"²⁴.

Durga in his commentary on *Nir.* VIII.5 explicitly states that Śākapūṇi in his *Nirukta* gave arguments in favour of the necessity of observing the sequence followed in compiling the vocables of the *Nighaṇṭu* :

"*Śākapūṇis tu pṛthivīnāmabhyā eva upakramya svayam eva sarvatra kramaprayojanam āha | taduktam Vārttikakāreṇa :*

'kramaprayojanam nāmnām Śākapūṇyupalakṣitam | prakalpayet anyad api na praññām avasādayet | '
—*iti |*"

Again, in the beginning of his commentary on *Nir.* X.1 Durga tries to justify the order

āśiṣo' thārthavairūpyāt vācaḥ karmaṇa

*eva ca | |*²⁶

—*Op. cit.* I. 23, 26.

(ii) “*ekādasyā tu nāsatyau dvādasyāgnim*

imaṃ punaḥ |

prthak-prthak-stuṭidaṃ tu sūktam āha

*Rathītaraḥ | |*²⁷

—*Op. cit.*, III. 40.

According to Rathītara Śākapūṇi the *RV.* hymn I. 15 consists of separate praises and is an invocation to the All-Gods, while in the 11th and 12th verses of this hymn Nāsatyau (Aśvins) and Agni are invoked respectively.

(iii) “*Jātavedasyeti sūktasahasram eka*

Aindrāt pūrvam Kaśyapāṛṣam vadanti |

Jātavedase sū tam ādyaṃ tu teṣāṃ

ekabhūyastvaṃ manyate Śākapūṇiḥ | |”

—*Op. cit.*, III. 130.

“Some say that the thousand hymns addressed to Jātavedas (which come) before the (hymn) addressed to Indra (I.100) have Kaśyapa as their seer: the first hymn of these is ‘For Jātavedas’ (*jātavedase*: I. 99). Śākapūṇi thinks that they increase by one (in the number of their stanzas).”

(iv) “*sampravādaṃ Romaśayendra-rājñor*

ete ṛcau manyate Śākapūṇiḥ |”

—*Op. cit.*, III. 155.

According to Śākapūṇi the couplet consisting

of two verses—viz. *RV. I. 126. 5-6*, is a conversation between Romaśā on the one hand and Indra and King Bhāvayavya on the other.

- (v) “*śunāsīraṃ Yāska Indram tu mene
sūryendrau tu manyate Śākāpūṇiḥ |*”
—*Op. cit. V. 8.²⁸*

- (vi) “*Idāspatiṃ Śākāpūṇiḥ parjanyaṅgñī tu
Gālavaḥ.*”—*V. 39.*

In Śākāpūṇi's opinion Idāspati is the deity invoked in *RV. V. 42. 14*, while Yāska and other teachers held different views.

- (vii) “*mahān aindraṃ pratnavatyām agniṃ
vaiśvānaraṃ stutam
manyate Śākāpūṇiḥ tu Bhārmyaśvaś
caiva Mudgalaḥ |*”
—*Op. cit., VI. 46.*

In the verse 30 of the hymn *RV. VIII. 6* beginning with the word *pratna* Śākāpūṇi and Mudgala think that Agni Vaiśvānara has been invoked. But other teachers opine that the hymn as a whole is an invocation to Indra.

- (viii) “*āyaṃ gaur iti yat sūktam Sārparājñī
svayaṃ jagau |
tasmāt sā devatā tatra sūryam eke
pracakṣate | |
Mudgalaḥ Śākāpūṇiś ca ācāryaḥ
Śākaṭāyanaḥ |
tristhānādhiṣṭhitām vācam manyate
pratyrcaṃ stutām |*—*Op. cit., VIII. 89b-91a.*

“As to the hymn ‘Hither this bull’ (*āyam gauh* : X.189), Sārparājñī sang of herself (in it). Therefore she is the deity in it; some declare Sūrya (to be the deity). Mudgala, Śākapūṇi, and the teacher Śākaṭayana, consider that Vāc, as occupying the three spheres, is (here) praised in every stanza.”²⁹

It is to be noted that though the former two views are recorded in the *Sarvānukramaṇī*, Śākapūṇi’s view has not been referred to in that work.³⁰

(ix) “*Yaskaupamanyavau etan āhatuḥ pañca*
vai janān |
niśadapañcamān varṇān manyate Śākaṭayanah | |
Ritviḥ Yajamānam ca Śākapūṇis tu
manyate |”—VII.69-70

Thus according to Śākapūṇi the expression *pañcajanāḥ*, so frequent in the Vedas, refers to the four Vedic priests and the sacrificer himself.

(X) “*āpāntamanyur ityaindryām stutaḥ somo’tra*
drśyate |
sālokyāt sāhacaryāt vā stūyate soma eva vā | |
nipātabhājāṃ somaṃ ca asyām Rathītaro’-
bravīt |”—Op.cit. VII.143.145.

“In the stanza addressed to Indra, ‘He who gives zeal when imbibed’ (*āpāntamanyuḥ* : X.89.5), Soma is clearly praised. Soma is praised either because he belongs to the same world or because he is Indra’s companion.³¹ Rathītara has said

that in this (stanza) Soma is incidental ; for in (hymns) addressed to Indra there is here (such) incidental mention.”³²

Thus we have exhaustively discussed the evidences bearing on the character of Śākapūṇi's Nirukta and the views expressed there in in so far as they can be gathered mainly from Yāska's *Nirukta*, Śaunaka's *Bṛhaddevatā* and Durga's commentary on Yāska. But there are a few more facts that throw additional light on Śākapūṇi's work and we propose to discuss them below.

Skandasvāmin in his Bhāṣya on *RV. VI.61.2* observes :

“*tathā ca Śākapūṇinā nadyabhidhāyinaḥ sarasvatī-śabdasya parigaṇane—‘athaiṣā nadī | catvāra eva tasya nigadā bhavanti—(i) dṛṣadvatyāṃ manuṣā apayayam sarasvatyāṃ revadagre dīdhi (RV. III. 23.4) ; (ii) citra id rāja rājaka idanyake yake sarasvatīm anu (RV.VIII. 21.18) ; (iii) imam me gange yamune sarasvati (RV. X.75.5) ; (iv) sarasvatī saranyūḥ sindhur ūrmibhiḥ (RV.X.64.9) ; pancamaṃ apyudāharanti—(v) ambitame naditame (RV.II.41.16) | atrāyaṃ na ṣaṣṭhaḥ parigaṇita iti*”.

Thus Śākapūṇi regards only five verses—viz. III.23.4 ; VIII.21.18 ; X.75.5 ; X.64.9 ; and II.41.16 as addressed to Sarasvatī—the River, while in all other verses she is addressed as a

deity. But Yāska thinks that RV.VI.61.2—"iyam śuṣmehbhir bīsakhā ivārujat", is an invocation to Sarasvatī—the Stream, and Śākapūṇi demurs on this point. Durga too while commenting on RV.VI.61.2 cited by Yāska in Nir. II.24 seems to repudiate Yāska's view, for he remarks :

"asyām ṛ-i taviṣebhir ūrmibhiḥ pārāvataḥnīm ityetad viśeṣalingam nadīsattvam paśyatā Bhāṣyakāreṇa "athaitannadīvat" ityuktvā iyam ṛgupāttā sarasvatīśabdasya nadyabhīdhāyakatve | iyam punar Maitrāyaṇīyake—"utasyanaḥ sarasvatī"—ityasya ṣaḍarcasya uttamā | etacca punaḥ ṣaḍarcānukramena paśvanukramena ca—"sarasvatīm dhenuṣṭarīm ālabheta yaḥ kṣetre paśuṣu vā vivadeta"—ityetasya paśoḥ sampadyate | seyam anena prakāreṇa sārāsvatasya pasuhaviṣo yājyā bhavati | evam ca satīyam api devatāvad ityeva samupapadyate na tu adevatā ijjate | tad evam kṛtvā Bhāṣyakāreṇa yaduktam "tad devatāvad upariṣṭād vyākhyāsyāmaḥ, athaitad nadīvat iti"—tad virudhyate | tatroktāḥ samādhiḥ—vibhavo hi auupakṣīṇaśaktayo mantraśabdāḥ | pradarśanamātram etat kriyate | sarvathaiva mantraśabdānām yor'tha upapadyate sa yojyo yathāsambhavam iti | devatāpakṣe viniyogānuvidhānābhiprāyeṇa sarasvatī mādhyamikā vāk | sā girīṇām meghānām sānūni bhanjayatyūrmibhiḥ pārāvāre dyāvapṛthivyām hanṭīti yojanīyam]"³³

Skandasvāmin also notes this discrepancy

between Yāska's interpretation and the explicit ritual application that views Sarasvatī the Goddess as the deity invoked therein. Compare :

*'yadyapi ceyam sārsvatasya paśoḥ sadṛce 'ā no dive' (RV.V.43.11) 'pāvīravī' (RV.VI.49.7), 'imā juhvānā' (RV.VII.95.5), 'yaste stanah' (RV. I.164.49), 'sarasvatyabhi no neṣi' (RV.VI.61.14), 'iyam śusmebhiḥ' (RV.VI.61.2) ityuttamā yājyā paṭhitā, tayā devatā ijjate | tathāpi codanāprakaraṇād devatānām 'ūrmibhiḥ pārāvataḥnīm' iti nadīrūpatvaṃ līngāt | prakaraṇācca līngaṃ balavat—iti Bhāṣyakārābhiprāyaḥ | ato nadīrūpenānena sarasvatī stūyate... evaṃ tāvannadīrūpenābhīdhānam | yadā līngād api viniyojakaśrutibalīyastvāt yājñikapakṣe devatābhīdhānam, tadā nadyā adhiṣṭhātṛī sarasvatītyucyate | tulyaṃ nirvacanam |'*³⁴

Ātmānanda, a commentator of the *Ṛk-Saṃhitā*, states in his commentary on *RV. I.165.14* : *"cakram jagaccakram bhramatīti vā caratīti vā karotīti vā cakram iti Śākapūṇiḥ"*—which evidently points to the existence of Śākapūṇi's *Nirukta*.

Professor Bhagavaddatta conjectures that Śākapūṇi was the author of another Vedic work besides the *Nirukta*, on the evidence of an observation of Bhaṭṭa Bhāskara, the renowned commentator of the *Taittirīya Saṃhitā*. Compare :

“*dvitīyādi-navānteṣu anuvākeṣu namaskārādinam-askārāntam ekaṃ yajur iti Śākapūṇiḥ.*”

Śākapūṇi's son who is referred to as Rāthītara in Vedic exegetical treatises was also a great Nairukta teacher. Yāska once cites his name in the Nirukta : *āditya iti putraḥ Śākapūṇeḥ*—XIII. 11. He is also quoted by Śaunaka in his *Bṛhaddevatā* in the following verse :

“*prasāṅgād iha yaḥ sūkte devatāḥ parikīrtitāḥ |
tā eva sūktabhājas tu mene Rāthītaraḥ stutau |*”

—*Op. cit.*, V.142.

XVI. *STHAULĀṢṬHĪVI*—Sthaulāṣṭhīvi is another Nairukta teacher mentioned by Yāska. He is cited twice in the Nirukta.

(i) *agniḥ kasmāt ? . . . aknopano bhavatīti Sthaulāṣṭhīviḥ | na knopayati na snehayati—Nir. VII.14.*

(ii) *vāyuḥ . . . eter iti Sthaulāṣṭhīviḥ | anarthako vakāraḥ—Op. cit.*, X.1.

In Sthaulāṣṭhīvi's opinion *vāyu* is derived from the root *√i*—to go, with the sound *v*—inserted at the beginning.

Sthaulāṣṭhīvi has not been referred to by Śaunaka in his *Bṛhaddevatā*.

Notes

1. “*vedāṅgāṇām ekaikam anekaprabhedam / tadyathā-niruktaṃ caturdaśaprabhedam / vyākaraṇam aṣṭaprabhedam*”—p. 150 (BSS. Edm.). I.13. Also :

“katham punaḥ samāmnāsiṣuḥ / sukhagrahaṇāya
vyāsenā samāmnātavantah / tadyathā ekaviṃśatidhā
bāhṛcyam...vedāṅgānyapi / tadyathā—vyākaraṇam
aṣṭadhā / niruktaṁ caturdaśadhā-ityevamādi /”

2. Comp : “Indraś Candraḥ Kāśakṛtsn-Āpiśālī
Śākaṭāyanah /
Pāṇiny-Amara-Jainandrā jayantyaṣṭādisāb-
dikāḥ / /”
3. Compare : “Yāskaupamanyavāvetān āhatuḥ pañca
vai janān /
niṣādapañcamān varṇān manyate Śākaṭāyanah / /”
—*Bṛhaddevatā*, VII.69.
4. Yāska cites RV.X.58.19. In this verse the Moon is
invoked, but some also hold that the second half
of the verse is addressed to the Sun : *ādityadaivato
dviṭiyah pāda ityeke*—two deities being thus praised
in a single verse. It is to be noted that according
to some Aśvins represent the Sun and the Moon
(*sūryā-candramasau ityeke*). If this view be accepted
the verse referred to would be really an Āśvina
verse. But we should note that Aurnavābha did
not subscribe to this view.
5. Yadi mantrārthapratyayāya, anarthakam bhavatīti
Kautsaḥ.
6. *Āpastamba Dharmasūtra* cites Kautsa's view in I. 28. 1.
Compare : “yathā kathā ca paraparigraham
abhimanyate steno ha bhavatīti Kautsa-Hārītau
tathā Kāṇva-Pauṣkarasādi”.
7. “Mārkaṇḍeyena Krauṣṭukim Bhāgurim prati uktaṁ
stotraṁ Jaiminim prati pakṣirūpaiḥ muniputraiḥ
uktaṁ Markaṇḍeyapurāṇe”—Nāgeśa's *Prayogavidhi*.
8. Bhāguri is not cited by Yāska. Bhāguri is mentioned
in the following places in the *Bṛhaddevatā* : III.

100 (see *supra*) ; *vaiśvānaram Bhāguriḥ tu*—VI. 86cd ;
itihāsam idaṃ sūktam āhatur Yāska-Bhāguri—
 VI. 107ab.

9. “na nirbaddhā upasargā arthān nirāhur iti Śākaṭāyanah / nāmākhyātayos tu karmopasaṃyogadyotakā bhavanti”—*loc. cit.* It seems that Patañjali was a follower of Śākaṭāyana in this respect, for he too holds that prepositions can convey meanings only when they accompany verbs etc. Compare ; “samo’ yam arthaśabdena saha samāsaḥ / sam copasargaḥ / upasargāś ca punareva-mātmakāḥ yatra kaścit kriyāvācī śabdaḥ prayujyate tatra kriyāviśeṣam āhuḥ / na ccha kaścit kriyāvācī śabdaḥ prayujyate yena samaḥ sāmartyaṃ syāt...” —*Mahābhāṣya*, Vol. I. p. 365. (Kielhorn’s Edition).
10. “ekaikopyeṣāṃ prādinām nāmākhyātaviyogepi anekārthā ityabhiprāyaḥ / tad yathā—‘pretyādikar-modirṇa-bhṛṣārthesu’—ityabhidhāne śaktirasti—ityevamādyupalakṣitavyaṃ lakṣaṇaśāstre”—Durga, *loc. cit.*
11. It becomes evident from this passage that Gārgya was a teacher of the Nairukta school. Compare the comment of Durga on the passage : “nairuktānām caiṣa samayaḥ siddhāntaḥ sarveṣāṃ, averseṣa Gārgyavarjam.” Also—“na sarvāṇīti Gārgyo Nairuktaviśeṣaḥ”—Skanda’s commentary.
12. Noticed in p. 542 of the treatise entitled “*Vyākaraṇa Darśaner Itihās*” in Bengali by Gurupada Haldar.
13. *Pannāgārāḥ*, the patronymic in plural, is met with in the *Kāśikā* on P. IV. 2. 66 : *bahvaca iṇaḥ prāyocabhara-teṣu*.
14. Bharadvāja is cited by Yāska only once under *Nirukta*, VI. 30.

15. We are to note that Yāska merely quotes here the different opinions without committing himself to any particular view. Compare Saunaka's critique on this point : "padajātir avijñātā tvaḥpade'rthaḥ śītāmani"—*Bṛhaddevatā*, II. 114.
16. "caraka iti Vaiśampāyanasyākhyā / tatsambandhena sarve tadantevāsinaḥ Carakāḥ ityucyante"—Vāmana-Jayāditya's *Kāśikā* under P. IV. 3. 104 : "kalāpivaiśampāyanāntevāsibhyaś ca".
17. See Uvaṭa's comment thereon : "Bābhruputraḥ Bhagavān Pāñcālāḥ." "In Vātsyāna's *Kāmasūtra* there is a reference to a school called *Bābhraṇīyas* : "dr̥ṣṭapañcapuruṣā nāgamyā kācidastīti Bābhraṇīyāḥ." *Jayamangala's* (sic) gloss thereon deserves notice : "ṛcām daśatayīnām samjñitativāt ihāpi tadarthasambandhāt pañcālasambandhācca bahvṛcair eṣā pūjārthaṁ samjñā kṛtā ityēke". From these extracts it can be reasonably inferred that this *Bābhraṇīya* was perhaps identical with the *Bābhraṇīya* who is reputed to have arranged the *Ṛgvedic Samhitā* into *Aṣṭakas*. From the first citation it seems that it particularly refers to *Draupadī* who had five husbands. *Draupadī's* another name was *Pāñcālī*, as she was the daughter of the king of *Pañcālas*. So the school of *Bābhraṇīyas* flourished perhaps in the country of the *Pañcālas*."—H. C. Chakladar : *Studies in Vātsyāyana's Kāmasūtra*.
18. *Durga*, who records every word of the *Nirukta* in his commentary, does not mention *Taitṭiki* in connection with the derivation of the word *biriṣa*. So the reading is dubious.
19. Compare *Bṛhaddevatā*, II. 121-122.

20. Compare also : “nāma ca dhātujam āha nirukte / vyākaraṇe śakaṭasya ca tokam”—*Mahābhāṣya*. In the *Kāśikā* under P. I. 4. 86 Jayāditya gives—“anu śākaṭāyanam vaiyākaraṇāḥ” as an illustration. This also serves to show that Śākaṭāyana was held in high esteem by the ancient grammarians. We have noted that Patañjali in his *Mahābhāṣya* as also Kātyāyana in his *Vārttikas* subscribes to the view of Śākaṭāyana that the prepositions are not capable of conveying any meaning independently.
21. “Again, Śākaṭāyana derived parts of one word from different verbs, inspite of the meaning being irrelevant, and of the explanatory radical modification being non-existent, e.g. (explaining *satya*) he derived the latter syllable regular from the causal form of (the root) *i* (to go), and the former syllable *sat* from the regular form of (the root) *as* (to be).”—Lakṣman Sarup’s *Translation*.
22. Patañjali explains the *Vārttika* as follows : “antaḥ-śabdasya āṅkividhi-samāsa-ṇatveṣūpasamkhyānam karttavayam / āṅ-antardhā / kividhiḥ-antardhiḥ / samāsaḥ-antarhatya / ṇatvaṃ-antarhaṇyāt gobhyo gāḥ”—*Op. cit.*, Vol. I. p. 344. In the *Kāśikā* under I. 4. 65 the above *Vārttika* is read as—“antaḥ-śabdasya āṅ-kividhi-ṇatveṣu upasargasamjñā vaktavyā”.
23. Haradatta in his *Padamañjarī* notes that the above-mentioned *Vārttika* can be dispensed with. For, though Pāṇini does not enumerate *śrat* as an *upasarga* still the formation of the word *śraddhā* by the suffix *āṅ* which is the sole reason for regarding *śrat* as an *upasarga* has indirectly been taught by Pāṇini himself as he uses the form *śraddhā* in the

gaṇa bhidādi and in the sūtra V. 2. 101 ; “*prajñā-śraddhā-rcāvṛttibhyo ṇaḥ*”. Cf. “*bhidādipāṭhāt prajñā-śraddheti-nipātanāt vā siddham*”—*Op. cit.*, Vol. I. p. 319.

24. Kātyāyana in his *Sarvānukramaṇī* however notes : “*sārparājñī ātmadaivatam sauryam vā*”—the latter view corresponding with that referred to in the *Bṛhaddevatā* quotations by *eke*.
25. *Op. cit.*, pp. 952-53.
26. *Vide supra*.
27. Compare : *Indram somam ṛtavyam / tatra Aindri Māruti / tvāṣṭri āgneyi aindri maitrāvaruṇi catasro draviṇodasa āśvinī āgneyi ṛtudevataḥ sarvatra /-Kātyāyana's Sarvānukramaṇī*.
28. *Vide Supra*.
29. Macdonell's *Translation*.
30. Compare : *sārparājñī ; ātmadaivatam sauryam vā /-Op. cit.*
31. Compare : “*vāyuh somasya rakṣitā / vāyuh asya rakṣitāram āha / sāhacaryād rasāharaṇād vā*”—*Nirukta*, XI. 5. It should be remembered that Vāyu and Indra are identical according to Nairuktas. *Vide Nirukta*, VIII.
32. Macdonell's *Translation*.
33. Durga's Commentary, pp. 232-233.
34. Skandasvāmin's commentary on *Nir.* II. 24. *Vide* Vol. II. pp. 108-09. (Prof. Sarup's Edition).

VIII. NIRUKTAVĀRTTIKA—A LOST TREATISE.

It is much to be regretted that the anonymous work *Niruktavārttika*, quotations from which so frequently occur in the commentaries of Durga and Skandasvāmin, is not extant. From the nature of the citations it is evident that it was a critical exposition (*vārttika*) of the *Nirukta* dealing with all the important problems of the text as well as a running commentary on it. Durga cites verses from this work with great deference, and it is quite apparent that the work was held as an authority in his days on all obscure topics relating to etymology. The discovery of the work would, no doubt, greatly facilitate the study of the *Nirukta*, which is so very abstruse, by throwing light on the history of etymological inquiries and on the proper construction and interpretation of Yāska's text. We propose to discuss here all the available materials bearing on this important treatise.

(i) Durga in his commentary on *Nir. I. 1* quotes the *Vārttika* in approval of the view that a substantive might be derived from as many roots as might bear resemblance—both in sound and in meaning, to it. Thus the term *nighaṇṭu* has been derived by Yāska in so many different

ways—viz. from *ni-√han*, *ni-√gam*, *ni-√hṛ* etc. inasmuch as all these roots can be shown to have some or other affinity with the resultant vocable. We cite below the relevant portion from Durga's commentary :

“*evam eṣa nighaṇṭu-śabdo gamer vā ekopasargāt hanti-haratibhyām vā dvyupasarvābhyām niruktaḥ | āha—kimayaṃ punar atimahān yatna ekasmin abhidhāne anekadhātvarthanirvacanṛta iti | ucyate—iha tāvat sarvāṇi ākhyātajāni nāmāṇi siddhāntaḥ | sati ākhyātajatve abhidheyasthā yā kriyā lakṣyate tadabhidhānasamarthe parokṣavṛttau vā tadabhidhāyini rūḍhiśabde vā dhātur utprekṣyate, sa ca punaḥ svaravarna-kriyāsāmānyena | tatraivaṃ sati rūḍhiśabde yāvanto dhātavaḥ svaliṅgaṃ rūḍhigataṃ darśayanti tāvataḥ saṃgrhya sa rūḍhiśabdo nirvācyaḥ | kiṃ kāraṇam ?—viśeṣalakṣaṇavyavasthā bhāvāt | nahi tatra viśeṣalakṣaṇavyavasthā kācit asti yayā eko'vatiṣṭheta, anye vyāvartteran | api coktaṃ Vārttikākareṇa—*

“*yāvatām eva dhātūnām*

liṅgaṃ rūḍhigataṃ bhavet |

arthaś cāpyabhidheyasthas

tāvadbhir guṇavigrahaḥ | ”

—*iti | . . tā etās tisaḥ kriyāḥ nigamana-samāhanana-samāharaṇākhyāḥ nighaṇṭuṣu vidyante | tadabhidhāyini ca rūḍhiśabde nirucyamāne gamir hantir haratiś ca ahaṃpūrvikayā saṃnipatya vadanti—mamānūrūpaṃ, mayaitaṃ nirbrūhīti | gamis tatra gākāraṃ ātmīyaṃ vyāpannaṃ manyate ghakāraṃ | tathā hanti-*

*haratī hakāraṃ vyāpannaṃ ghakāraṃ manyete | tasmāt
ayaṃ anekair dhātvarthair nighaṇṭu-śabdo niruktaḥ
evamjātīyābhīdhāna-nirvacana-pradarśanāya |*"

(ii) The following verse, cited by Durga under *Nir.* 1.8, seems to belong to that work though there is no specific mention to that effect. Durga states :

*"vyatyayaṃ cādhikṛtya ślokaṃ apyudāharanti—
'ādimadhyāntaluptāni pracchannāpihitāni ca |
brahmaṇaḥ pariguptyartham vede vyavahitāni
ca | ' - iti"*

(iii) The following verse too appears to have been taken from the *Niruktavārttika*—

*"uktaṃ hi—
'yaś cānyāyena nirbrūyāt yaś cānyāyena prcchati |
taylor anyataro mṛtyuṃ vidveṣaṃ vādhigacchati | "*
(cited by Durga under *Nir.* II.3)—though it is a slight variation of *Manu* II. 111, which reads as :

*"adharmena ca yaḥ prūha yaś cādharmena
prcchati |
taylor anyatarah praiti vidveṣaṃ vādhigacchati | "*
(iv) *"naighaṇṭukāns tu yāñchadbān pratyartham
gaṇaśaḥ sthitān |
chandobhyo'nvīsyā tattvārthān nirbrūyād
yogatas tu tān | "*

The above verse appears in Durga's commentary on *Nir.* II.9. It is probable that the verse is a citation from the *Niruktavārttika*, though it is not

decisive, since no such phrase as *uktam ca* or *taduktam Vārttikakareṇa* has been used to introduce it.

(v) The following quotation too cannot be traced to any definite source—

“*śaḍvidho hi dhātuḥ—*

‘prakṛtyantaḥ sanantaś ca yañanto yañlug eva ca |
nyanto nyantasanantaś ca śaḍvidho dhātur

ucyate | ’—Durga on Nir. 11.28.

(vi) Durga in his commentary on *Nir. IV.1* cites a verse without mentioning its source. But the form and content of the verse point to the lost *Vārttika* as its probable source. We quote below the following excerpt from Durga’s commentary in which it occurs :—

“*ekārtham anekāśabdām ityetaduktam | kimartham*
idam ucyate | nahi yadyadvṛttam tattad vaktavyam
idam vṛttam idam varttiṣyate iti | yad yad vṛttam
tattad anuktam api pratīyate, yacca vakṣyamāṇam iti |
āḥa—saṃkṣepato nigamanāya yad uktam, yad vā vakt-
avyam pratijānītha samāsavistarābhyām hi sukhām
ādhasyam prakaraṇam avadhārayiṣyāmahe, grhītār-
tham saṃkṣepācca vistareṇa uttaragrantham ucyamāṇam
sukham ava bhotsyāmahe | api cuktam anyatrāpi—

‘vistīrya hi mahaj jñānam ṛṣiḥ saṃkṣepato’ bravīt |
ittham hi viduṣām loke samāsa-vyāsadhāraṇam | ’

śṛṇu—samāsato yad uktam yacca vaktavyam | ekārtham
anekāśabdām iti etat purastāt sūcitam ‘etāvantaḥ
śabdakarmāṇo dhātavaḥ, etāvantyasya sattvasya

nāmadheyāni—*ityanena vākyena | yad etat 'gaur iti prthivyā nāmadheyam' ityata ārabhya nāmākhyāto-pasarganipātānām prapañcanam ca tattva-bheda-paryāya-samkhyā-sandigdhdodāharana-tannirvacana-vyākhyāpravibhāgena uktam sa eva naighaṇṭukasya prakaraṇasya nigamanavyājena sarvathā 'pyarthah samkṣepata uktah śāstrasambandhaś ca evam anusṛto bhaviṣyati prakaraṇadvayasya caivam apunaruktatā pradarśitā bhaviṣyatītyanenaḥprāyena 'ekārtham anekaśabdām' ityuktam |*"

(vii) As to the procedure adopted by the author of the *Nirukta* in explaining the vocables occurring in the *Naigama-Kāṇḍa* of the *Nighaṇṭu*, the author of the *Vārttika* states—

*"kimlakṣaṇā punar iha vyākhyā iti ? taducyate—
'tattvam paryāyaśabdena vyutpattiś ca dvayor api |
nigamo nirṇayaś ceti vyākhyeyam naigame pade | '*"²

—Cited by Durga under *Nir.* IV. 1.

(viii) The verses quoted in the following portion of Durga's commentary also seem to have been taken from the *Niruktavārttika* :

"evam eṣa śitāmaśabdo 'navagatābhidheyo' navagata-samskāro'pi | evam etasmin prakaraṇe anyāni anavagatasamskārāṇi upekṣitavyāni | uktam hi—

*'śabdarūpam padārthaś ca vyutpattiḥ prakṛtir guṇaḥ |
sarvam etad anekārthe daśānavagame guṇāḥ | '*

—*iti* |"³

katame punas te iti | padajāty-abhidheya-svara-samskāra-guṇa-vibhāga-krama-vikṣepā-dhyāhāra-vyav-

adhānāni | teṣu ca abhidheyam apekṣya nirvacanam
karttavyam | uktam hi—

‘dhātūpasargāyavagūṣasattvam hi dhātujam |
bahvekadhātujam vāpi padam nirvācyalakṣaṇam | |
dhātujam dhātujā-jūtam samarthārthajam eva ca | |
vākyajam vyatikīrṇam ca nirvācyam pañcadhā
padam | |’—iti

(a) padajātyanavagatam ‘tva’ iti yathā nāma
nipāto vā |

(b) abhidheyānavagatam ‘śitāma’ iti yathā |

(c) svarānavagatam ‘vane na vāyo’ iti yathā |

(d) saṃskārānavagatam ‘īrmantāsaḥ’ iti yathā |

(e) guṇānavagatam ‘karūḍatī’ ti yathā |

(f) vibhāgānavagatam ‘mehana’ iti yathā |

(g) kramānavagatam ‘uparamadhvam me
vacase’ iti yathā |

(h) vikṣepānavagatam ‘dyāvā naḥ pṛthivī’ iti
yathā |

(i) adhyāhārānavagatam ‘dānamanaso na
manuṣyān’ iti yathā

(j) vyavadhānānavagatam ‘vayuś ca niyutvān’
iti yathā |

(k) ekam api padam padadvitayam kriyate—
—‘puruṣādaḥ puruṣān adanāya’ iti yathā | padadvita-
yam api caikam padam kriyate ‘garbhanidhānīm
sanitur’ iti yathā | ākhyātam api ca nāma kriyate
‘sarvānīndrasya dhanāni vibhakṣyamāṇaḥ’ iti yathā |”⁴

(ix) Another quotation from the Nirukta-
vārttika occurs in Durga’s commentary on Nir.

VI. 31, and Durga explicitly states that it is a citation from the *Vārttika* :

"idamyuḥ—ityanavagatam anekārtham ca | idam ti yat kiñcit abhipretam nirdiśyate; tad yaḥ kāmāyate sa idamyur ityucyate | yur-ityeṣa śabdo'prasiddhaḥ kāmāyater arthe, tena anavagatam etat 'nānādhiyo vasūyavaḥ' (Rv. IX. 112.3) ityanena gatārtham manyamāno Bhāṣyakāro nigamaṁ bravīti | Vārttikakāreṇāpyuktam—

'nigamavaśād bahvartham

bhavati padam taddhitas tathā dhātuḥ |

upasargaguṇanipātā

mantragatāḥ sarvathā lakṣyāḥ | '—iti |"

(x) The following verse cannot be traced to any definite source. It might have plausibly occurred in the lost *Vārttika* :

"nānāvasthādarśanavad ākhyātṛṇām paridevana-nindādiṣvapi cendrādīnām kāmākāratas tadrūpam avasthitānām sā sā stutir eva na nindā | uktam ca—

'hīnā na nindā stutir eva sā'gryā

devān martyaḥ samyag abhiṣṭuyāt kaḥ |

śaktikṣaye'pyadhyavasyanti śiṣṭāḥ

stotum na paśyanti gatim yato'nyām | '—iti |

Durga on *Nir. VII. 7.*

(xi) Durga cites another verse from the *Vārttika* under *Nir. VIII. 4* in order to show that Śākapiṇi, the renowned etymologist, gave arguments in his lost treatise in favour of the order followed in the *Nighaṇṭu* texts

regarding the compilation of the vocables.
Compare :

“athaitā āpriyaḥ | āpriya idhmādīni āpriṣu
nirvaktavyāni | tāni punar amūni praiṣike āprisūkte
pāṭhakramaniyamād vivakṣitakramāṇīti devatāpada-
samāmnāye'pi grhyamānatvāt pāṭhakramaprayojanasya
vivakṣitakramāṇyeva | tatraitad bhavati | imāni agni-jā-
tavedo-vaiśvānara-prabhṛtīni kim vivakṣitakramāṇi uta
yugapad abhidhānāsambhavāt arthata eṣāṃ krama iti |

“tatra vivakṣitakramāṇīti kecit | katham iti | iha
tāvat sthānāni bhūr bhuvah svar iti pāṭhānupūrvyaiva
niyatānīti tatsthānām apyagnyādīnām sa eva kramo
grhyate | sa grhyamāno na nyāyya utsraṣṭum iti |
api ca, sati kramaprayojane agniḥ pṛthivīsthāno yasmād
atas taṃ prathamam vyākhyāsyāma iti hetuvacanam
upapadyate | uttaratra ca 'teṣāṃ idhmaḥ prathamā-
gāmī bhavatīti', 'teṣāṃ aśvaḥ prathamāgāmī
bhavatīti', 'teṣāṃ rathaḥ prathamāgāmī bhavatīti'
tatra tatra prathamāgāmī bhavatīti vacanam yāthā-
pradhānam abhidhānam pūrvam samāmnātam ityasya
nyāyasya upapradarśanārtham iti lakṣyate | itarathā hi
avivakṣitakrameṣu prathamāgāmivacanam akṛtvaiiva
yatkiñcit padam upādadyāt | tadetat pṛthivīsthāne
sarvatra kramaprayojanam ucyate | pṛthiviasya jyotiṣo
yathā agniśabdena prasiddhatamah sambandhaḥ, na
tathā jātavedaḥ-śabdena, yathā jātavedaḥ-śabdena na
tathā vaiśvānara-śabdena, yathā ca vaiśvānara-śabdena
na tathā draviṇodaḥ-śabdena | tānyetāni guṇa-vipra-
karṣāt prasiddhiviprakarṣācca agniśabdād vipra-

*kṛṣyante | idhmādīnām tu vyavadhānena agnyabhi-
dhānam ityatitarām viprakarṣaḥ | aśvaprabhṛtayas tu
sthānamātram agner bhajante iti idhmaprabhṛti-
bhyo'pi viprakṛṣyante | teṣām api ca uditaprāṇavṛttayo'-
śva-śakuni-maṇḍūkā iti prathamam | anuditaprāṇavṛ-
ttayas tu akṣādayas te paścād ādvandvebhyaḥ | ityevam
sarvatra kramaprayojanam upekṣyam |*

*"Śākapūṇis tu pṛthivīnāmabhya eva upakramya
svayam eva sarvatra kramaprayojanam āha | taduktam
Vārttikakāreṇa—*

*'kramaprayojanam nāmnām Śākapūṇyupalakṣitam |
prakalpayed anyad api na prajñām avasādayet | '*

—iti".

(xii) The verse occurring in the following extract from Durga's commentary is most probably taken from the *Vārttika*, though not explicitly stated as such :

*"yajñasamyogāt rājā stutiṃ labheta | . . rājasam-
yogāt yuddhopakaraṇāni | . . sa eṣa vyāpī stuti-
samkramanyāya ācāryeṇopadarśitaḥ | tad yathā
yuddhopakaraṇāni rājasamyogāt stutiṃ labhante |
tasya tāni āngānīti sambandhāt stūyante | rājā'pi
yajñasamyogāt, yajño'pi devatāsambandhāt, devatā api
ātmasambandhāt | so'yam ātmaiva āṅgapratyaṅga-
bhāvenāvasthitaḥ sarvāvasthātaḥ stūyate, ityāmastutir
evayaṃ sarvā | taduktam—*

*'sthāne sthāne stutiḥ sarvā sthānādhipatibhāginī |
ātmapratiṣṭhā boddhavyā tathopakaraṇastutiḥ | '-iti|
eṣa stutisamkramanyāyaḥ sarvatropasandheyāḥ | '"*

(xiii) The following citation too cannot be traced :

“*taduktam—*

‘*vānti paṇaśuṣo vātās tataḥ paṇamuco’pare |
tataḥ paṇaruho vānti tato devaḥ pravarṣati |*”

—*iti*”—Cited by Durga on *Nir. X.1.*

(xiv) The last citation from the *Vārttika* is found in Durga’s commentary on *Nir. XI.13.* Compare :

“*athāto madhyasthānā devagaṇāḥ | . . teṣāṃ
marutaḥ prathamāgāmino bhavanti | kasmāt ?
vāyur eva hi bhedena apeksyamāṇo marudabhidhāno
bahuvacanabhāg bhavati | teṣāṃ prāthamyam vāyunā
vyākhyātam | etāvāmstu viśeṣaḥ | bahusādhye karmaṇi
bahudhā madhyamo bhavati | prthaktvena ca vijñātā
marutaḥ śukrajyotiśca citrajyotiś ca ityevamādayaḥ
saptasaptakā devagaṇāḥ māruteṣu gaṇeṣu sapta-
kapāleṣu | agnau purāṇe ca ita eva prasiddhāḥ
saptadhā vāyuvicāriṇaḥ mārīcāt kāśyapāt adityām ye
jajñire | nairuktasamayas tu sārva eva gaṇā marutaḥ |
uktam ca Vārttike—*

‘*madhyamā vāk striyaḥ sarvāḥ pumān sarvaś ca
madhyamaḥ |
gaṇāś ca sarve marutaḥ gaṇabhedāḥ prthakkrteḥ |*’
—*iti*”

Professor Rajawade states in his edition of the *Nirukta* (*Ānandāśrama Sanskrit Series*) that the *Vārttika* cited by Durga is identical with the *Bṛhaddevatā* of Śaunaka. The ground for this

assertion is that some citations of the *Vārttika* correspond exactly with the *Bṛhaddevatā* verses. That some verses attributed to the *Vārttikakāra* are not to be found in the present *Bṛhaddevatā* can be explained on the hypothesis that Durga had access to a different recension of the *Bṛhaddevatā* which contained some additional verses and was apparently larger than the extant text. We record below the following statements of Professor Rajawade—

- (i) *ayam śloko Bṛhaddevatāyām nopalabhyate / Bṛhaddevatākārāt nānyo Vārttikakārah /*
- (ii) *ayam śloko' dhunopalabdha-Bṛhaddevatāyām na vidyate /*
- (iii) *Durgakāle Bṛhaddevatāgrante bhinnāḥ pāṭhāḥ āsan / adhikāś ca ślokāḥ / ca-ṭa-pustakayoḥ—*
"sarvā strī madhyamasthānā pumān vāyuś ca madhyamaḥ / gaṇāś ca sarve marutaḥ iti vṛddhānuśāsanam / |"
—iti pāṭhāntaram prānte dīyate / |

But all these arguments of Professor Rajawade cannot stand in view of the fact that verses are quoted in a commentary called *Gopālikā* on the *Sphoṭasiddhi* of Maṇḍanamisra, the great Mīmāṃsist teacher, which are all ascribed to the author of the *Niruktavārttika*, none of them being traceable to the extant *Bṛhaddevatā*. We quote here the following extract from the commentary *Gopālikā* for reference—

“yathoktam Niruktavārttika eva—

‘asākṣātkṛtadharmabhyas te parebhyo yathāvidhi |
upadeśena samprādur mantrān Brāhmaṇam

eva ca | |’

upadeśaś ca vedavyākhyā | yathoktam—

‘artho’yam asya mantrasya brāhmaṇasyāyam

ityapi |

vyākhyaiivātropadeśaḥ syāt vedārthasya

vivakṣitaḥ | |’—iti |

upadeśāya glāyanta iti | upadeśena grāhayitum
aśakyā ityārthaḥ apare dvitīyebhyo nyūnā
ityārthaḥ | bilmagrahaṇāya upāyato vaśīkaraṇāya |
imaṁ granthaṁ vakṣyamāṇam samāmnāsiṣuḥ
samāmnātavantah ‘ tam evāha vedam ca vedān-
gāni ceti | aṅgaśabdaḥ upāṅgāder api upalakṣaṇār-
thaḥ | vedam upadeśamātrāt grahitum aśaktāḥ
aṅgāni ca samāmnāsiṣuḥ—iti | yathoktam—

‘aśaktāś tūpadeśena grahitum apare tathā |

vedam abhyastavantas te vedāṅgāni ca

yatnataḥ | |’—iti |

bilmaśabdo hi anantaram eva tatra niruktam—

bilmaṁ bhilmam bhāsanam iti | vyākhyātaṁ ca—

‘bilmaṁ bhilmam iti tvāha bibhartyarthaḥvivakṣayā |

upāyo hi bibhartyarthaṁ upeyam vedagocaram | |

athavā bhāsanam bilmaṁ bhāsater dīptikarmaṇaḥ |

abhyāsenā hi vedārtho bhāsyate dīpyae sphuṭam | |

.....yathoktam—

‘prathamāḥ pratibhānena dvitīyās tūpadeśataḥ |

abhyāsenā tṛtīyās tu vedārthān pratipedire | |’

All these six verses are evidently taken from the *Niruktavārttika* and taken together they constitute an exposition of *Nir.* I.20 which reads : “*sākṣātkṛtadharmāṇa ṛṣayo babhūvuḥ | te'sāk-
ṣātkṛtadharmabhya upadeśena mantrānt samprāduḥ |
upadeśāya glāyanto'vare bilmagrahaṇāya imaṃ gran-
thaṃ samāmnāsiṣuḥ vedaṃ ca vedāṅgāni ca | bilmaṃ
bhilmaṃ bhāsanam iti vā |*”

From the evidences noticed above it is quite obvious that the lost *Vārttika* was a highly valuable treatise, being at the same time an elaborate commentary as well as a *critique* on Yāska's text, thus truly satisfying the traditional definition of a *Vārttika*—viz. “*uktānukta-
duruktacintā Vārttikam*”.

Notes

1. The emendations might have been introduced by the author of the *Vārttika* to suit the context of the *Nirukta*.
2. The citation is most probably from the *Niruktavārttika* though Durga does not explicitly state it as such.
3. This verse is found in the *Bṛhaddevatā* of Śaunaka. Cf. *BD.* II. 108. But the two subsequent verses are not found therein. Thus it would not be sound to argue that the quotations are from the *Bṛhaddevatā*. Durga most probably cited all the three verses from the self-same work—viz. the *Niruktavārttika*. As to the question of correspondence between these two works vide *ante*.

4. Compare with the above extract from Durga *Bṛhaddevatā* II. 111 ff: "padam ekaṃ samādāya dvidhā kṛtvā niruktavān / puruṣādaḥpadam Yāsko vṛkṣe vṛkṣa iti tvṛci / / anekaṃ sat tathā cānyad ekaṃ eva niruktavān / aruṇo māsakṛnmantre māsakṛdvigraheṇa tu / / padavyavāye'pi pade ekikṛtya niruktavān / garbhaṃ nidhānam ityete na jāmaya iti tvṛci / / padajātir avijñātā tvaḥpade'rthaḥ śītāmani / svarānavagamo'dhāyi vane netyṛci darśitaḥ / / śunaḥśepaṃ narāśaṃsaṃ dyāvā naḥ pṛthivīti ca / niraskṛtetiprabhṛtiṣvarthād āsīt kramo yathā / "

IX. DIFFERENT SCHOOLS OF INTERPRETATION
OF VEDIC MANTRAS AS RECORDED IN THE
NIRUKTA OF YĀSKA

Yāska in his *Nirukta* frequently refers to the *Aitihāsikas* and *Ātmavādins* besides the *Nairuktas* as two principal schools of Vedic interpretation. The former endeavour to establish the historicity of the Vedic deities and consider the various incidents recorded in the Vedas as authentic facts. Thus, according to them the Aśvins, the twin-gods, were great kings of yore. The fight that is so often related in the Vedas between Indra and Vṛtra has, according to the *Aitihāsikas*, a factual basis, and should not be explained away as an allegory as the *Nairuktas* would have it. But if the view of the *Aitihāsikas* be adopted one great difficulty presents itself before us. According to the opinion of orthodox scholars the Vedas are eternal and have no beginning. And the acceptance of the position of the *Aitihāsikas* would compromise the orthodox view. If the fight between the gods and demons be accepted as an historical incident, we must have to admit that it took place at some definite place and time, and this admission would strike at the very root of the view upholding the eternal

character of the Vedas as the latter would be perforce subjected to a spatio-temporal limitation. This question engaged the attention of the Mīmāṃsists at an early date, and they had to refute such hostile arguments by means of still stronger ones.¹ There is certainly room for doubt as to whether the *Aitihāsikas* shared the view of the orthodox scholars vouchsafing the ceaseless continuity of the Vedas. Skandasvāmin in his commentary on the *Nirukta* does not fail to note this important fact. He distinctly states that the *Itihāsas* or legends related in the Vedic *mantras* are to be interpreted figuratively, and the supposedly historical names should be understood to be standing for eternal cosmic phenomena. Yāska in *Nir.* II.10-12 explains the two verses—viz. *RV.* X.98.5, 7 from the *Aitihāsika* viewpoint as dealing with the legend of Devāpi and Śantanu.² But Skandasvāmin offers an alternative explanation from the *Nairukta* standpoint that is in keeping with the eternal character of the Vedas. Compare :

“*nityapakṣe ṛgdvayasya anyathā arthayojanā |*
ārṣṭiṣeṇaḥ madhyamaḥ tatra bhavatuācca ārṣṭiṣeṇaḥ
vaidyutaḥ, tasya pāṛthivātmāvasthitasya hotṛtvena
devāpitvam | ...madhyamaḥprabhavatvāt devāpiṣ
vidyut, śantanur udakam vṛṣṭilakṣaṇam | yat yadā
devāpiḥ vaidyutaḥ śantanave vṛṣṭilakṣaṇasya udaka-

syāarthāya purohitaḥ—pūrvam hi vidyotate paścād udakam | ...evam ākhyānasvarūpāṇām mantrāṇām yajamāne nityeṣu ca padārtheṣu yojanā kartavyā | eṣa śāstre siddhāntaḥ | tathā ca vakṣyati—“tat ko vṛtraḥ ? megha iti Nairuktā”-ityādi | madhyamāñ-ca mādhyamikāñ ca vācam iti nairuktāḥ | ‘rātrir ādityasyodaye antardhīyate’ iti | aupacāriko mantreṣu ākhyānasamayaḥ | paramārthena tu nityapakṣa iti siddham |”—Op. cit., Pt. II. pp. 77-78.³

The following observations of Skandasvāmin should also be noticed in this connection :

(i) *Nir.* II. 25-27 deals with the dialogue between Viśvāmitra, the seer, and the Rivers, according to the *Aitihāsikas*. Yāska does not record the interpretation of the verses cited in this connection (viz. *RV.* VII. 33.5) from the *Nairukta* standpoint. But Skandasvāmin remarks :—

“nityapakṣe prāvṛṣi plāvitobhayakūlā nadīḥ sarvamiṭro bhagavān āditya adhyeṣatīva ‘ramadhvam ma’-ityādi | deśaplāvanam mā’kārṣṭa, yajñānām samvyavahāryā bhavata iti jagataḥ pālanakāmaḥ | kramṣateḥ—auśasaḥ prakāśaḥ kauśikaḥ, kuśikasya prakāśasya sūnur aham ādityaḥ, tasya putrasthānīya ityarthāḥ”—Op. cit.

(ii) *RV.* I. 45.3 is quoted under *Nir.* III. 17 where Yāska states : “*arciṣi Bhṛguḥ sambabhūva*”. But this is the *Aitihāsika* view. Skandasvāmin interprets the verse from the *Nairukta* standpoint :

“*nityapakṣe tu satatapravṛttayajñāḥ kaścit yajamānaḥ priyamedhā ucyate | tathā Bhṛgvādayo’pi yajamānaviśeṣā eva | Bhṛguḥ pañcatapaḥprabhṛtinā tapasā bhṛjyamāno’pi na dehe | . . .*”—*Op. cit.*, Pt. II. p. 180.

(iii) *RV. I. 108* according to the *Aitihāsikas* is uttered by Trita when he fell into the well. Compare : “*Tritaḥ kūṭe’vhitam etat sūktam pratibabhau*”—*Nir. IV. 6*. But Skandasvāmin adopts the Nairukta view and explains it as follows :—

“*nityapakṣe trito nāma śuklaśabdakṣaṇaḥ karma-pāśaiḥ triḥ svarga-naraka-martyeṣu baddhaḥ kaścit kṣetrajñāḥ | karma-jñāna-samuccayābhāvāt apavargam anāpnuvan narake ghaṭīyantraghaṭite saṁsāre bambhramyamānaḥ paridevayāncakre | . . .*”—*Op. cit.*, Pt. II. pp. 210-211.

(iv) Again, Skandasvāmin does not accept the explanation of the *Aitihāsikas* that *RV. X. 10* is a dialogue between Yama and Yamī—two historical personages. On *RV. X. 10.8* cited by Yāska in *Nir. V. 2* Skandasvāmin observes : “*nityapakṣe tu Yama ādityaḥ Yamyapi rātriḥ | socyate iti . . .*”—*Op. cit.*, Pt. II. p. 294.

(v) On the legend of Purūravas and Ūrvaśī Skanda observes :

“*atra ca nityapakṣe kecit ūrvaśī vidyut vāyuh purūravā iti manyante | sā ca ūru antarikṣam aśnute prabhayā | iha tu itihāsapakṣam āsthāya*

tasyā ūrvaśyā darśanāt ityādi | tadarthābhīdhāyinyeṣā”—*Op. cit.*, Pt. II. p. 343.

(vi) On the legend of Saramā and Paṇis (*Nir.* XI. 25 where *RV.* X. 108.1 has been cited) Skanda remarks—

“evam iyaṃ ākhyānapakṣe yojanā | yadā tu mādhyamikā vāk Saramā tadaivam | anāvṛṣṭyā pīditāḥ nadantaṃ stanayitnum upaśrūtya sāsūyaṃ mantradṛg āha |”—*Op. cit.*, Pt. IV. p. 75.

(vii) *RV.* X. 85.10 has been explained by Skanda from the Nairukta viewpoint, though Yāska in *Nir.* XII.8 records the *Aitihāsika* exposition of the verse :

“he sūrye uśasaḥ prabhaiva | iyaṃ apī udayād ūrdhvam eṣaiva āviṣṭakālatamā upacīyamānatara-prakāśā prāgaruṇodayāt sūryocyate, tasyāḥ sambodhanam | amṛtsaya udakanāmatat | udakasya bhaumarasākhyasya lokam sthānam ādityam | āruhya ca syonaṃ sukhanāmedam | sukham asmai patye patibhūtāya ādityāya vuhatum praveśam ityarthah | kṛṇuṣva | evam nairuktapakṣe yojanā | anairuktapakṣe—savitā svaduhitaram sūryam prāyacchat sūryāya rājñe prajāpataye vā | sā uhyamānā ucyate |”—*Op. cit.*, Pt. IV. p. 105.

Thus in the view of the etymologists the so-called legends must have to be taken allegorically. The fight between Indra and Vṛtra is a cosmical phenomenon and not an historical incident representing as it does the release of

waters pent up within the clouds at sunrise or the removal of darkness by the effulgent rays of the sun. Yāska explicitly states : “*tat ko vṛtraḥ |megha iti Nairuktāḥ | ..apāṃ ca jyotiṣaś ca miśrībhāvakarmaṇo varṣakarma jāyate | tatropamārthena yuddhavarṇā bhavanti*” —*Nir.* II. 16. It is interesting to note that in the *Mahābhārata* a very picturesque description is given of the fight between the gods and the demons from the Nairukta standpoint. We quote the following extract in the hope that it will serve as a happy illustration of Yāska's statement just cited :

“*athāpaśyat sa udaye bhāskaram bhāskaradyutim |
somañcaiva mahābhāgam viśamānam divākaram | |
amāvāsyām pravṛttāyām muhūrte raudra eva tu |
devāsuraṃ ca saṃgrāmaṃ so'paśyad udaye girau | |
lohitaś ca ghanair yuktām pūrvām sandhyām
śatakratuḥ |
apaśyat lohitoḍaṅga bhagavān varuṇālayam | |
bhṛgubhiś cāṅgirobhiś ca hutam mantraiḥ
pṛthagvidhaiḥ |
havyam grhītvā vahnim ca praviśantam divākaram | |
parva caiva caturviṃśam tadā sūryam upasthitam |
tathā dharmagatam raudram somam sūryagatam
ca tam | |
samālokyaikyatām eva śaśino bhāskarasya ca |
samavāyam tu tam raudram dṛṣṭvā śakro
'nvacintayat |*

*sūryācandramasor ghoram dṛśyate pariveśanam |
 etasminneva rātryante mahad yuddham tu śamsati | |
 sarit sindhur apīyam tu pratyasṛgvāhinī bhṛśam |
 śṛgālinyagnivaktrā ca pratyādityam virāviṇī |
 eṣa raudraś ca samgrāmo mahān yuktaś ca tejasā |
 somasya vahnisūryābhyām adbhuto'yaṃ*

samāgamah | |"

—*Mahābhārata : Vanaparvan. Chap. 223*

(Skanda-prādurbhāvādhyāya), vv. 11-19.

(Vaṅgavāsī Edition. Calcutta.)

And yet it must be observed that the *itihāsas* or legends that the Legendarians or the *Aitiḥāsika* expositors read in the Vedic *mantras* were not the fabrications of their own imagination. All the legends are in the last analysis traceable to Brāhmaṇic *arthavādas* and as such are not self-authoritative, but they derive their authority from being construed with the respective injunctions. Skandasvāmin explicitly states under *Nir. II. 16*—"sarve itihāsāś ca arthavādamūlabhūtāḥ | te cānyaparā vidhipratīṣedhaśeṣabhūtāḥ | tatas tān anādṛtya svayam aviruddham nityadarśanam upodālayannāha—megha iti nairuktāḥ".—*Op.cit.*, Pt. II. p. 93.

Durga too remarks that the *itihāsas* are inserted with the only object of conveying the ultimate truth and as such have to be taken *cum grano salis* and with proper discount :—

"yaḥ kaścit ādhyātmika ādhidaivika ādhibhautiko

*vā'rtha ākhyātate diṣṭyuditārthāvabhāsanārthaṃ
sa itihāsa ucyaṭe / sa punar ayam itihāsaḥ sarva-
prakāro hi nityaṃ avivakṣitasvārthaḥ / tadārtha-
pratipattirṇāṃ upadeśaparavāt.'*

—*Op. cit.*, p. 1000. (BSS.Edn.).

Notes

1. Compare : *Jaimini-Sūtra* I. 1.28 which represents the view of the heterodox scholars : 'anityadarśanācca'—and Śabara's comm. thereon : "janana-maraṇa-vantaś ca vedārthāḥ śrūyante / Babaraḥ Prāvāhaṇir akāmayata, Kusurubinda Auddālakir akāmayata—ity-evamādayaḥ / Uddālakasyāpatyaṃ gamyate Auddālakīḥ / yadyevaṃ prāg Auddālaki-jaṇmano nāyaṃ grantho bhūtapūrvāḥ / evaṃ api anityatā." Jaimini refutes this view in the *Sūtra* I. i. 31 : 'paraṃ tu śrutisāmānyamātram'—which has been explained by Sabara as follows : "yacca prāvāhaṇir iti / tanna / Pravāhaṇasya puruṣasya asiddhatvāt na pravāhaṇasya apatyam prāvāhaṇīḥ / praśabdaḥ prakarṣe siddhaḥ vahatiś ca prāpaṇe / na tvasya samudāyaḥ kvacit siddhaḥ / ikāras tu yathaivāpatye siddhas tathā kriyāyāṃ api karttari / tasmād yaḥ prāvāhayati sa prāvāhaṇīḥ / babara iti śabdānukṛtiḥ / tena yo nityo'rthaḥ tam eva etau śabdau vadiṣyataḥ / ata uktam paraṃ tu śrutisāmānyamātram iti /."
2. Compare : "tatretihāsam ācakṣate / devāpīś cārṣṭi-ṣeṇaḥ śantanuś ca kauravyau bhrātarau babhūvatuḥ / sa śantanuḥ kaṇiyan abhiṣecayāñcakre / devāpīś tapāḥ pratipede / tataḥ śantanohaḥ rājye

dvādaśavarṣāni devo na vavarṣa / tamūcur brāhma-
nāḥ / adharmas tvayā caritaḥ / jyeṣṭhaṁ bhrāta-
rām antarityābhiṣcitam / tasmāt te devo na varṣa-
tīti / sa śantanur devāpim śīśikṣa rājyena / tam
uvāca devāpiḥ / purohitas te'sāni yājayāni ca
tveti / tasyaitad varṣakāma-sūktam"—*loc.cit.*

3. Compare : "evaṁ nairuktapakṣe yojanā / aupacāri-
ko'yaṁ mantreṣu ākhyānasamayāḥ / nityatva-
virodhāt / paramārthena tu nityapakṣa eva iti Nairuktā-
nām siddhāntaḥ"—Vararuci's *Nirukta-samuccaya*.

FINIS



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